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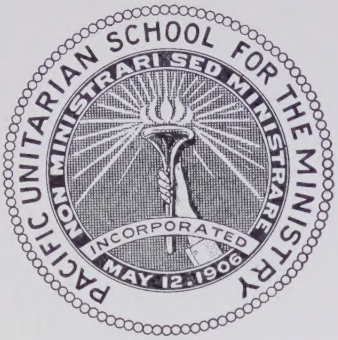

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REPORT OF SPEECHES

AT

SPECIAL MEETING OF TRUSTEES

HELD IN

The Memorial Hall, Manchester, October 30th, 1879;

WITH

APPENDIX,

CONTAINING

REPORT OF THE SPECIAL COMMITTEE, NOTICES OF MOTION, &c.

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JOHNSON & RAWSON, PRINTERS, 89, MARKET STREET.
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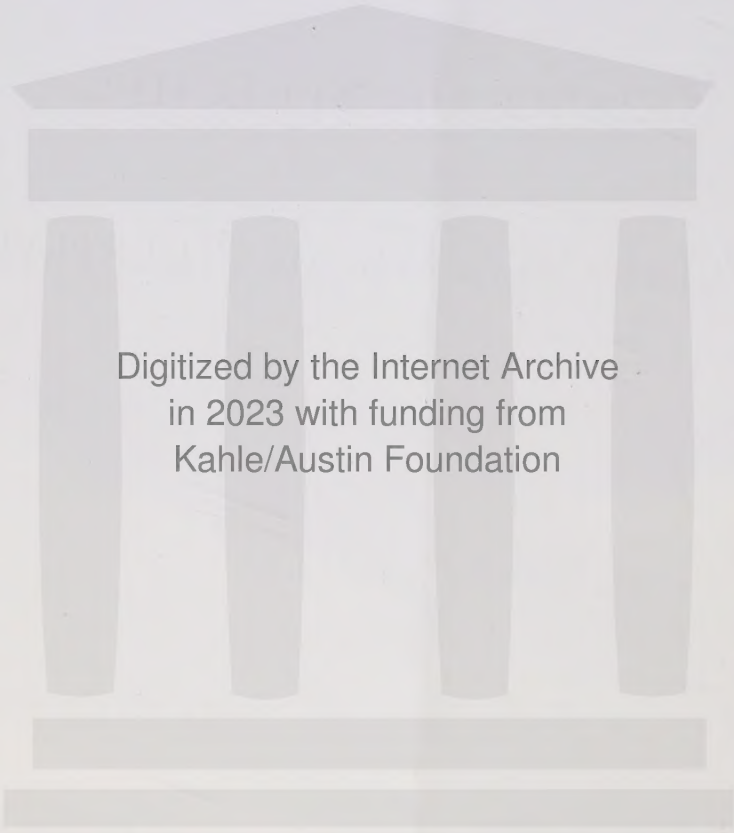
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REPORT.

THE President (EDWARD ENFIELD, Esq.), on taking the Chair, said:—I have been asked to make one or two short statements to you of a business character. One is that this is a meeting of the Trustees of the Manchester New College, and the qualification of a Trustee is a subscription of Two Guineas, or one of the special ministerial qualifications. To ascertain the result of the voting, it would be greatly to the convenience of all present if those who are not Trustees, and who may now be in the room, would be kind enough to separate themselves in some way by sitting apart from the Trustees. With reference to another point, I have been asked to state that the Committee have arranged for a verbatim report of the proceedings to be taken, which they will make use of as may seem fit to them.

Mr. R. D. DARBISHIRE read the notice calling the meeting—(*see Appendix I.*), - and a further notice, dated 22nd October, 1879—(*see Appendix II.*)

The PRESIDENT called upon the Rev. W. Gaskell to move the first resolution.

The REV. W. GASKELL said:—Mr. President and Gentlemen,—Fortunately for me, my duty on this occasion is of a strictly formal nature, arising entirely out of my having held the position of Chairman of the Special Committee appointed, as you have heard, so far back as 1875. I have to move—"That the Scheme appended to the Special Report of "the Committee be adopted, and that the General Committee be directed "to take steps for carrying the same into effect." In doing this, I may just say, perhaps, that I should have preferred another Scheme. Speaking individually, while acknowledging as I do the force which there is in some of the reasons urged by those of the Trustees who are in favour of the removal of the Institution to Oxford, I cannot help feeling that they are much too sanguine in their expectations of the influence which

would be exerted by a small handful of students lodging outside the University, and not sharing the University life. I am confirmed in this feeling by more than one or two men at Oxford who are well capable of forming a judgment. It may, perhaps, just be within the recollection of one or two present, that I was opposed to the removal of the College from Manchester to London, and I still think, though I do not believe it has been such a failure as it is in the opinion of some—still, I do think that it was a mistake; and my own inclination would be, if I saw any prospect of its being carried, that the College should return to the place of its birth, and from which it takes its name—(hear, hear). However, as there is no likelihood of the Trustees concurring with me in that opinion just at present,—though I believe they will eventually come to that decision,—I move "that the Scheme appended to the Special Report of "the Committee be adopted, and that the General Committee be requested "to take steps for carrying the same into effect." Perhaps it will be sufficient if I move the first paragraph, because the rest, of course, are dependent upon it,—"That the College be retained in London." I beg to move that.—(applause).

The Rev. C. Beard said:—I had intended to confine whatever observations I might make to-day to very few, and those chiefly in the nature of personal explanation. But the Committee have honoured me by an expression of their wish that I should state to you what the situation is, and explain both the Scheme which they have adopted, and the circumstances under which they have adopted it; and I bow to their desire. It is very desirable, however, that I should say at once that I do not speak to you as Secretary of the College, but merely as a private member of the Committee, having laid my resignation of that office in the hands of the Committee on the 2nd October last.—The origin of these proceedings is the resolution which was passed at a meeting of the Trustees on the 24th June, 1875, which I need not read again. And, no doubt, some surprise has been felt and expressed that a Special Committee appointed more than four years ago should only now have been able to report. That Committee has held frequent meetings, and I think I may say has given to the subject a very careful, and as far as it could, dispassionate consideration. But I think that it was hampered at the very beginning by two considerations. One was that there was a general impression in the minds of people outside which could not fail to communicate itself to it, that the College in London was a failure; and in the next place an impression, which was countenanced by the very appointment

of the Committee, that that failure could be made a success by remedies in the power of the Committee to apply. In the first place, with regard to the fact of the College being a failure in London. Undeniably, if we are to look at the efficiency of the College in regard to Lay students, it has been a failure in London. It has been almost entirely without Lay students. It has had some occasional students, most of whom have been of the female sex. I need hardly point out to you that the number of occasional students must necessarily be limited, because men in London are engaged in business or professions, and cannot attend the lectures at the College at the time when they are delivered, and I am also bound to say that an attempt to provide for their wants by evening classes also proved unavailing. But the question of Lay students in regard to the College is one which rests upon a much broader ground than is involved in any internal arrangements of the College. When the College was at York, our laymen were sent to York to be educated, because there was no other place at which they could receive a liberal education. Laymen and Divines were in precisely the same position; and those who cared about giving a liberal education to their sons without the imposition of tests, which at that time were extremely oppressive, were obliged to send them to York. The removal of the College to Manchester was simultaneous with the granting of degrees by the University of London, and the removal to Manchester was a movement on our part intended to correspond, so to speak, with the national movement. Our students henceforth were encouraged, and indeed required, to take degrees in the University of London; but Manchester New College in Manchester did not succeed in winning the approval which we are proud and glad to see that Owens College has since succeeded in winning. When it was taken to London the idea was, that Lay students and Divines would there come into contact at University Hall; but again the march of national events has disappointed us. Our Laymen are not now to be found at University Hall. I know that the rooms at University Hall are occupied, but they are not occupied by the same class of men as formerly occupied them. University College has become more and more a local, and less and less a national institution, and if you ask where the same class of young Laymen are to be found now, my answer is that they are to be found at Oxford or Cambridge. I think they are very rightly to be found there, and that it would have been a great mistake on the part of parents not to take advantage of the opening of the national Universities, which is one of the measures of the present day in which we take the greatest pride

and pleasure—(hear, hear). And, therefore, if Manchester New College is to have any great efficiency in the education of Lay students, and if it is desirable, as we all think it to be, though it may not be a primary consideration, that our Laymen should be brought into personal contact with the Divines, then I honestly confess that it can only be done at Oxford or at Cambridge—(applause);—but how far it can be done at Oxford or at Cambridge, and whether the juxta-position will be local or real, I will leave to the gentlemen who have the amendment in charge to explain to you. With regard to Manchester New College in London as an institution for instructing Divines, we have been very freely told that it has been a failure, and we have been assured both by friends of the College, and by those who by a very great stretch of imagination only could be called its friends—(laughter)—that it has reached just now the very nadir of its influence—(laughter). I admit that during the last year or two the number of students has not been very large, but when you recollect that the number of students in this institution always vibrates between twenty on the one side and ten on the other, and that the area from which its students are drawn is necessarily limited, you will see at once that the pendulum must swing from one extreme to the other, and sometimes almost touch either. I have always said that I did not think that the state of things which existed would be permanent, and my expectations have been verified by the fact that six or seven students, I do not know which, have joined the College this session, and we are once more in possession of our average number—(hear, hear). But I have taken the trouble, which very few people do, of looking into the facts of the case. I have been over the records of the College from the year 1803, when it went to York, to the present time. The College was in York from 1803 to 1840. During that time 121 Divinity students entered it, which is an average of rather more than 3¼ for each year. It was at Manchester from 1840 to 1853—thirteen years. Thirty-two students entered it in Manchester, which was an average of two and rather less than a half each year, so that this Manchester period, to which some of our friends are accustomed to point as being the most flourishing period of the College in this matter, was in reality the least flourishing period. In London, from 1853 to 1879, 27 years, 81 students have entered it, which is an average of 3 a year, so that the London period is better than the Manchester period and not quite so good as the York period; though if I add the Transylvanian students to the London average it would be as good

as the York average. I do not say that I am satisfied with three students per annum or three-and-a-third per annum, but when I look over the history of the college for 76 years, and find that in its London period the admissions have been up to an average, I confess I do not see where the allegation of failure is to base itself. And if you tell me that the population has increased very much during that time, which is no doubt true, it is also true that an institution has been founded in the midst of us which, with all its merits, which I have no wish to deny, gives admission to the ministry on very much easier terms than Manchester New College. On the whole, therefore, I think the allegation of absolute failure had better not be repeated by those who wish to bring assertions to the hard test of facts—(applause). Or if again you ask me what kind of students have been educated in London, I reply that abilities and faithfulness are qualities of which no period of the College history has had a monopoly; and when we recollect that the three professors to whom we look forward to secure the future of this College are all students of the London period, it seems to me that on that side also there is no ground for statements such as have been made—(applause). But a still greater difficulty in the way of the Special Committee was the implication in the resolution by which it was appointed, that the causes of dissatisfaction, whatever they were, could be removed by remedies within the power of the Committee to apply. I am quite aware that the internal management of the College is at all times subject to reform and improvement. I have no wish to present it to you as an institution which has exhausted all the possibilities of Theological education; indeed the Scheme which I have put before you enunciates improvements which it is desirable to make. But the College can only receive students and make the best of them. It can do nothing, or next to nothing, to attract students to itself. Whether many or few students come to the College, depends almost entirely upon the religious life of those classes of the community from which these students naturally come; and, Sir, if amongst us, amongst gentlemen such as I see before me now, the profession of the ministry is not held in such repute and honour as that they should wish to devote their own sons to it, if the tide of religious life in the communities to which we belong is ebbing and slackening so that it is not natural that young men should wish to go up to this institution, the fault lies not with the College, and not with any Committee, or Special Committee, which the College is able to appoint. That can only be remedied by influences which it is not necessary for me to speak of in this connection, but which at all

events are far enough removed from any administrative or organising considerations—(applause). I cannot help feeling that a mere change of place will not do much in this direction. If the intellectual circumstances of the times are such as to make it increasingly difficult for men of deep religious feeling, yet of strong intellectual conscientiousness, to take upon themselves and to exercise the work of the Ministry, then I say, *coelum non animum mutant qui trans mare currunt.* It is by no means clear to me that a mere change of place will affect a revolution, the causes of which, if it is ever to take place, must lie very much deeper down in society than any such change can touch—(hear, hear.) Well, Sir, in a Special Committee thus hampered there was very considerable difference of opinion. Though we met frequently, and though we discussed the matter very thoroughly and in a very amicable way, we made little progress towards agreement. The first step we took was to draw up and to issue the Special Report, which lies before the Trustees. Three possible courses were in that Report offered for their consideration, and it gives the arguments in favour of and against each. The report has been gravely censured for qualities which I think ought to have ensured for it a different reception, namely, the absolute impartiality and absence of definite recommendations, qualities which were intended to characterise it—(hear, hear.) But then we were told by the General Committee that we must make a recommendation. What was the position in which we found ourselves? Some of that Special Committee very much wished that the College should go to Oxford. Others thought that it had best be retained where it was. I do not wish to conceal from this meeting, and the attempt would be entirely vain if I did, that I have been throughout an earnest advocate of a scheme for affiliating Manchester New College in some way or other with one of the national universities; but when we came to look at this matter we had to ask ourselves not only what was abstractedly advisable, but what was possible, and I say it deliberately that there are very great practical difficulties in the way of affiliating the College upon either of the old Universities. I do not say that these difficulties are insuperable; but they will only be overcome by the Trustees of Manchester New College agreeing to go to Oxford, or agreeing to go to Cambridge, with something like unanimity and a concordant enthusiasm, with a full conviction that it is the right thing to do, and with a strong determination that the practical difficulties shall be overcome—(hear, hear). But, then, what is the tone of feeling among our constituents? It is no secret that our venerated

Principal is an eager and earnest opponent of the Scheme of going to Oxford; that the Vice-Principal is also strong in his opposition to Oxford; and that the other two Professors, though they are willing to go if the College asks them to do so, are yet like the "timorous mortals" in the hymn, who—

"Linger shivering on the brink,
And fear to launch away."

—(laughter.) There is a large section of the supporters of the College who think that London is the right place, and are prepared to fight for London under all circumstances—(hear, hear). There is another class—I do not know how large it is, but at all events it has the courage of its opinions—who are very anxious that the College should return to Manchester—(hear). I ask you, Gentlemen, as practical men, what would you do under these circumstances? What would you do if you put yourselves in my place? Would you have persisted in an opinion of your own, and run the risk, as I believe the risk is being run, of wrecking the usefulness of the College altogether,—or would you have put before the Trustees the temporary scheme which at all events will unite us all for the present, and will afford the opportunity of future usefulness?—(applause). If I may for a moment drop my character of spokesman for the Committee, and speak in my own, I will say only this, that believing as I do that those who wish the College to go to Oxford or to Cambridge, are the men who see farthest into the future, are the men who are most emancipated from the fears and prejudices of the past, I yet think that the attempt to force on the removal of the College to Oxford at the present moment is very much less in the interests of the Oxford Scheme than the Scheme which the Committee have laid before you to-day. I do not understand, I must confess, the position in which we find ourselves. We had a Scheme laid before us which was to have been moved at this meeting, a Scheme which was liable no doubt, as all schemes must be, to a considerable amount of criticism as to its details. That Scheme has been withdrawn. We have now an abstract resolution put before us, and I must confess that I do not quite understand what the meaning of that abstract resolution is, and I am placed in this difficulty, that I cannot deal with it, because I really do not know the feeling and the intention with which it is being moved. All I have to say is that it appeared to me, and it still appears to me, that having, as I thought, drafted this Scheme with the unanimous assent of my colleagues of the Special Committee, having brought the Scheme before the General Committee, having carried it through the General Committee, and having been asked by the

General Committee to lay it before this Meeting of Trustees, however painful the position may be to myself as an administrative officer of the College, and as a matter of what I hope will always be, so far as I am concerned, the honourable conduct of business, I had no alternative but to take the position which I have taken to-day—(hear, hear). I therefore move this Scheme. I do not wish to go minutely into the details of it, not because I have any hesitation in defending those details, but because I think that in reality the main subject to-day is simply this—is the College at once to be removed to Oxford or Cambridge, or is it for the present to be retained in London?—(applause). I must say that with one class of objections to Article No. 4, I have no sympathy whatever. We have been told, and probably we shall be told again, that the practical training of students, the exercise in Sunday School teaching, and other benevolent work, is matter of very secondary importance. I do not agree with that statement. (applause). I think myself that without wishing in the slightest degree to diminish the completeness and thoroughness of the intellectual education which is given in Manchester New College, we have unconsciously slipped into paying a too exclusive attention to intellectual training, and that any means by which, without interfering with the individual liberty of the students, they are encouraged in good works and in the practical methods of ministerial life, are not only a legitimate object of desire by the College Committee, but a matter which imperatively calls for attention at the present moment—(applause). And the practical aspect of the Christian Ministry is another matter on which I confess that I think we have not yet done enough. I know it will be said that pious aspirations on the part of young men are very tender plants, and that it is not well to cultivate them too much or with too set a purpose. That is quite true; but the question to be asked in answer to that is, whether it is desirable not to cultivate them at all? We may think, and we doubtless do think, that in orthodox colleges the religious natures of the young men are somewhat roughly moulded, and turned into the shape in which they wish them to be turned; but I do not think, and I have no hesitation in expressing my opinion here, that these devotional subjects have had sufficient attention in Manchester New College, and I am therefore of opinion that the Committee are taking a step which will be in accordance with the wishes of most of their supporters, in requesting that more attention should be paid to them in the future—(hear, hear). I will not detain the Trustees longer, because I am sure there are many gentlemen who have a great deal to say, and I think I have

perhaps sufficiently indicated the position in which the Committee finds itself—You will forgive me if my remarks have taken too much of the tone of self-vindication. My position before you to-day is a peculiar one, and one which, as I have already said, is very painful to myself. I cannot lay down the office which I have filled for 22 years, and to which I have devoted whatever power and whatever faithfulness I have, without the deepest regret, and without feeling that I am compelled to do so by events which an unkindly or an uncandid critic might interpret in a sense discreditable or even humiliating to me. But at the same time I believe that I have the entire respect of at least a majority of my colleagues upon the Committee;—(applause)—and I trust that the explanation I have given will leave me in possession of your respect also.—(renewed applause).

Mr. R. D. Darbishire:—Before I speak upon the Amendment, I must ask the leave of the Chairman, and the leave of the Meeting, to change its form. As printed, it begins in this way—"That all details of arrangements of the College Plan in London be left as usual to the General Committee;" and it goes on to say, "That this Meeting declares its opinion that the "establishment of the College at Oxford or at Cambridge," &c. It has appeared from the correspondence which has reached myself and Mr. Greg, my Seconder, that the phraseology of the first two lines is not distinct. We intended to move the Amendment to reject the London Scheme, and to declare a principle. It appears that that meaning has not been conveyed by the words which are used, and as that is to be the real issue of this debate, I shall ask your leave to leave out the first two lines, and to make the Amendment begin, "That this Meeting declares, in its opinion," &c. I consider that to be no more than a declaration of principle; and if it occur to the Trustees hereafter to declare that any other mode of settlement is more conducive to the training of the Ministry than the settlement at Oxford or Cambridge, the Trustees will be perfectly at liberty to adopt it.

Rev. John Gordon:—Let us understand perfectly what we are going to vote upon. Does the Amendment put Oxford or Cambridge in the place of London?

Mr. Darbishire:—It declares in favour of Oxford and Cambridge, and against the permanent settlement in London.

Mr. Gordon:—But what is a permanent settlement? We are met to discuss the question of principle, and it must be the principle of London, or Oxford, or Cambridge; the word permanent will only confuse matters.

Mr. Darbishire:—It was not intended to confuse anybody. I am

perfectly willing to adopt the Amendment in any form you like to put it. Though the Amendment, when it was drafted, was intended to put aside the London scheme, it was still intended to allow the General Committee to make any improvement that they might think it desirable to make while the College remains in London. At present, the General Committee has power to make such modifications as from time to time they think fit. That is what I propose to allow them to continue to do, until the Trustees, in the exercise of their judgment, decide upon moving the College. To-day I hope to make a declaration that a movement to the University would be eminently conducive to the more effective training of the Ministry. Hereafter, I propose to get a declaration that we should go to one or other of the Universities.

The CHAIRMAN:—It seems to me that the remarks which Mr. Darbishire has just made, place the meeting in a rather awkward position, and not only the Meeting, but those who are not present. The resolution before us is drawn up in certain words, and the proposal which Mr. Darbishire now makes is, that an important sentence should be entirely omitted on the ground that that sentence has been misunderstood; that some parties at a distance have attached another meaning to it, which Mr. Darbishire and his Seconder did not intend to convey. I confess that it seems to me that the right course would be for Mr. Darbishire to move the Amendment in the form in which it stands in print, and then explain his intention with regard to the first lines. In that way we should be in form, but we should not be in form if we allowed a radical alteration to be made in the Amendment.

Mr. DARBISHIRE: In nothing I have said have I intended to make any alteration in the sense of the Amendment. It was intended, I repeat, to reject the London scheme, and to declare the right of the College to stay where it is, to work on in its own way, until the Trustees declare that it must be moved. I need not explain the misunderstanding. It has been misunderstood, but that is the sense in which I intended to impress it upon you.

MR. R. D. DARBISHIRE said:—It is impossible for me to rise here and now, and for my present purpose, without a profound anxiety. It is a strange thing that in the councils of Manchester New College a challenge to move onwards for its own sake, and in the service of others, for the more public assertion of its principles, should be that of an opposition, and should have been so dealt with by the Committee of Management. It is a sad thing that this suggestion should be made by one so little able as I am to

present so great a subject in proper form, much more to lay it before you so weightily and worthily as others could do. And, if I may for one moment refer to a special trouble of my own, it is an additional embarrassment that I believe that, if I had myself been less indolent, less self-considering, less cowardly in the Sub-Committee, not only might we have been gathered now to receive the Committee's recommendation of an earnest and honourable exertion, which to-day has to struggle as an amendment, but it would have been presented with knowledge, eloquence, and dignity, such as I really believe might have enabled us to carry the motion with enthusiasm and devotion and unanimity. I cannot forgive myself for the error, and I cannot expect you to overlook it. I can only say that, before it was quite too late, I have tried to do at last, rather than not at all, what seems to me my duty to the College and to you. And I yet believe that the proposition, which in this spirit alone I am now venturing to undertake to lay before you, and which I already know has the hearty support of many able and attached lovers of the College and of its great cause, will so approve itself to you that you will yourselves take up the work, and declare that our College shall again move forward, and shall seek for itself help and strength in a nearer association with the swelling academic life of our country, and be yet more blessed, in sharing with others its peculiar gift.—The amendment of which I and others gave notice, under the title "Scheme II., Oxford," proposed the removal of the College to Oxford, and a series of adaptations to its new conditions there. That scheme has not had the benefit of any searching revision under experienced hands, and includes very many points upon which even skilled debaters could scarcely fail to lose themselves in details. We have, therefore, felt it due to the importance of the primary question, and to the dignity of this great meeting, to ask you to confine your discussion to two simple points. We ask you to decline the scheme proposed in the name of the Committee, and to declare that the removal of the College to Oxford or to Cambridge would conduce to a better education of Ministers, and may do something to help to spread true enlightenment and thorough culture in matters of Theology and Religion amongst our laymen and our neighbours. The scheme which has just been laid before you has been described as one proposed in the name of the Committee. And so it is; but it is nevertheless the fact, that when the special Report and that scheme were brought forward for adoption, and I moved, and Mr. Greg seconded, that they should be reconsidered along with Scheme II., Oxford, and when six members of the

Committee voted for that reconsideration, it was refused only by the casting vote of the Chairman. I believe that my own unskilfulness in speech had much to do with the want of success of a hesitation which half of the Committee felt bound to oppose to the hasty adoption of the London Scheme. It is not necessary, however, to say more upon that point. It is you who have to decide whether you will settle the College for another generation in London; whether you will deliberately treat the vague exercises—(to use the words of the report) "of benevolent and religious work" upon the same footing for divinity students as attendance upon Lectures and Examinations; whether you will, in London, collect your students for common superintendence, and whether you will expect lay students to join them there, and share the professional training of the new cloister;—or, on the other hand, whether you will declare that in habitual and growing association with the quick University life of Oxford or of Cambridge, in the rich bequests of a great past, in the varied culture and the seething animation of the present, at those places of national resort, where all our neighbours and rivals in good works are more and more seeking their opportunity and their new departure,—that *there* Ministers of Free Churches can be better educated for their highest accomplishment, for their largest culture, and their widest sympathies,—for their most effective ministrations than in London. And whether you will not seek to be heard in the very market places where the congregation of so many promises at least some hearers; and will not try to make manifest the safe "temple not made with hands," there where the cunning structures of Authority, soon to be nothing better than majestic ruins, are already yielding to Truth's keener tooth than Time's.—Before I go further, let me once for all say that nothing is further from my mind than any sort of reflection upon any other Trustee. We see from different points, with a different experience, insight, and aspiration, and we use different appeals and exhortation. But while I try to listen candidly to every presentation, and earnestly to respect the earnestness of others, I cannot help trying to make clear what appear to me to be views more near to true ones, to open a perspective which seems to me more heavenward, and to urge on as best I may the pilgrimage of self-forgetful faith. I am sorry, indeed, if I offend any. I am sure I do not intend any offence. It is only awkwardness if I do, and I entreat beforehand pardon for that. I would indeed, that others who would not so err, would have taken my task in hand.—Let me pass on to the consideration of the Report, and first, as to what it tells us. The Committee was

instructed to consider the financial position of the College, and chiefly "*the "practical efficiency of the College in relation to lay students, as well as to "students for the Ministry, with especial regard to its duty at the present day "in these respects.*" On the pecuniary position of the Institution I need not dwell, except to point out that our sufficiency is rather a reason for restless effort than for comfortable satisfaction and the least possible exertion. The Report is presented as a laborious impartiality; but it appears to me to have made no utterance at all upon the duty of the College for Lay students, and but a weak and neglectful one so far as Divinity students are concerned. The College was established in Manchester, in 1786, "on a "plan affording a full and systematic course of education for Divines, "and preparatory instructions for the other learned professions, as well "as for civil and commercial life." And now, I say, we are still concerned to spend the College talents for the nurture of Laymen as well as Divines, in the principles of thought and life we hold so dear, of resolute search for truth, of intelligent freedom, of earnest, sober living, of faithful devotion, and unselfish service. We deliberately take our most scholarly teachers, our most spiritual Ministers, and remove them from congregational life amongst us. Can we afford to make their dedication to the preparation of Ministers their sole function? Is it not, have we not found it, a sad waste of power so to seclude such minds, such souls? It has always seemed to me a melancholy folly. Can Professors train Ministers perfectly, if they see little but Divinity students and their books? Can the students be fully prepared for their function without a living contact with the life of those who are, and are to be, their contemporaries through life? Surely the time is now present, when, for teachers and students, every cloister-wall should be destroyed, and both of them take their places where they may be freely sought, and may freely seek. Is there no danger that the laymen, in the new openness of all social relations, may run loose abroad, untaught and unhelped? Is there no danger that the cloister-bred youths become, after the fashion of this day, even in our Church, more and more of a regular clergy? It does not need a cowl to make a monk. Surely the craving which this Report endeavours to meet for a more active, business-like ministry, is an effort after its fashion to meet this defect. It is for the Trustees of the College to judge whether they are doing their share of duty in these respects. Our laymen are entrusted for the most part to what calls itself an education, but which does not even attempt to give them the rudiments

of instruction or guidance in the highest branches of learning—the knowledge of God and of man—under the religious sanction. And at present they are seeking this apparently complete, but really grievously insufficient training, where, not even by the presence amongst them of earnest devotees to the service of self-denial is their appreciation of the higher life kept living. The London University system deliberately ignores that higher life, and though it makes men intellectually healthy and strong, does not care about their souls. At the older Universities, the religious traditions of the place are mostly old bottles that the new wine of to-day is bursting, and what remains, and the tumultuous destruction of the rest, are alike unfitting circumstances for the nurture of piety and sobriety such as we care for. We, of this College, by inheritance and by the law of our development, can preach a pure spiritual faith, can teach a genuine study of Theology and its kindred sciences, can make our Ministers Men, and our laymen as earnest and religious as they, *if we will*. And I say, we have taken no sufficient consideration of the duty of the College at the present day, unless we face a strenuous obligation in these respects. It is not that we desire lay students to share the detailed professional studies of the aspirant to the ministry; but that, giving them the opportunity of sound culture in respect of the nobler developments of the soul and the intellect, along with the example of self-sacrificing dedication to the service of God in the ministerial sense, we should hope to help them to a worthier estimate of life and its relations to God and to mankind, and to a more loyal or more intense sense of their duties in life. It may seem chimerical for us to aim at such more complete education for laymen. In past generations, even in that which is now passing, the secluded principle of our people's lives kept our men in contact with their ministers, in a way which is now no longer possible for us, and, for the present, we are suffering in the change of seasons. It may be that, for some time to come, it will be difficult to induce men to gather their whole lives up, in the sense of a new Puritanism, in faith and piety, and simple, sober principle. But that will come, if we really believe in it, and work patiently for it; even now there is a renewal of the appeal on every hand, and the fields are whitening to harvest. And I declare that the College ought to be doing its share of preparation, and ought not to permit in its name the shameful declaration that it can come to no other conclusion "than that, under present circumstances, nothing can be done, either "to attract lay students, or to place them in friendly relations with "students for the ministry;"—or to offer them nothing better than

accommodation under its new roof, and encouragement to attend the College Lectures, (that is to say, the specific professional courses of the Theological years.) For divinity students, on the other hand, it seems to me, that the Report has neglected, in a very singular fashion, all consideration of "the duty of the College at the present day." As I read that Report, it's only suggestion for any improvement in the College course is, that greater and more definite stress should be laid on the practical training of students; and the Committee expresses its conviction that benevolent and religious work should be made a regular part of College discipline, and put on the same level as attendance on Lectures and Examinations. I do not for one moment undervalue personal gifts of time and effort to benevolent work, or any cultivation of the religious spirit amongst students for the ministry. Such exercises are of the utmost consequence, if the freshness of youthful dedication, and the bloom of young piety are not to wither in seclusion and self-absorption. But their very value is in their spontaneous energy. I do not believe in the routine of six hours a week, on alternate days, for Committee work and District Visiting, and forced attendance at Sunday School, with prompt admonition for being late, or for any too light-minded trifling with the work; nor, in an impossible supervision of such exercises. Amongst aspirants for the ministry under such Professors as ours always have been and are, the spirit of loving service may be kept alive far more healthily and far more efficiently in the open air, and the natural soil of the heart, than under the lights and in the pots of the Class-room. But further, I submit that such systematic drill in the arts of ministration is out of place during the three years of a student's attendance at College. I earnestly believe that the dedication of such leisure and such strength as the student is inspired to spare for practice of the kind will be a most health-giving pursuit for him; but his work at College is retirement and study, consecration and awful aspiration. Piety and benevolence will be the air he breathes, and his responsive pulse; but his life's work for the time being is secretion and growth,—study, study, study. I fear, that while our community has fallen off somewhat from our traditional standard of respect for the learning of the ministry, the Committee has been tempted in this matter to betray the cause of the College, and try to make its work more acceptable, by seeking to gratify a popular and uncultivated appetite for obvious and immediate activity and multifarious and busy occupation, rather than insist on due respect for its more elevated aims, and rely on the

operation of the Spirit. I cannot help thinking that more might have been done for the greater efficiency of the College, with regard to Divinity students, if some attempt had been indicated towards a more liberal adaptation of the curriculum to the opportunities and demands of the day. No doubt our Professors keep up their courses, and their literary indications, ever abreast of advancing scholarship. This is implied in the very name of Manchester College. It verges on impertinence for me to touch upon such questions; but it does appear to me that some, at least, of the specialization of study which characterises our age, might advantageously yield a little time, and give place for new lines of thought and other education. For example,—a systematic course on the profounder generalisations of Physical Science would furnish a training and a culture of the greatest importance as an addition to an exclusively literary course. Again, it seems to me that it is a necessary condition of future efficiency for the Teacher and the Preacher of the coming time, that he should from an early age habituate himself to the consideration of different modes of inquiry, and different forms of presentation of various branches of Metaphysical Science. In this direction, the modern field of comparative Theology urgently requires the amplest recognition. But for improvements in our Scheme of Study the Report and the Scheme have not a word to say, except indeed the suggestion of a course on the practical aspects of the Ministry, upon which it is not necessary now to dwell.—So far for what we may call the personal or private duties of the College to the community which chiefly supports it. But these are by no means all its duties. The Trustees of the College will gravely neglect a most pressing duty if, at the present day, they do not come forth from their seclusion, and preach their special truths—the truth of principle in free learning and free teaching, and the truth of civil and religious liberty for others as well as ourselves. It is not amongst the Trustees of this College that I need enforce the duty of brave struggle for the faith that is in us,—for the declaration of the truth of liberty and of life so far as we have learned it. The College lives only to learn to find more truth, and to teach what it knows from time to time, with the additional greater lesson that the search is infinite. On every hand we hear and see the ramparts of old schools of thought thrown down, and the citizens or the prisoners of those time-honoured enclosures let loose into the open fields of light and nature, scarcely knowing what to seek, or where to walk. Broken loose from authority and their leading-strings, too many of them do not know how to

find for themselves, or what to gather, or how to hold it; and lose themselves in aberration,—pursue the lightning, or collect the wind. Have we of this College, which is the very heart and core of our religious and theological and philosophical life—have we no clear light to show? no certain call to make? no knowledge of the ways of free thought and emancipated spirit to impart? Have we no hand to stretch to the blind who are led by blind, or wander unguided? *We* are not fast in walls. We are free to move where we can be useful, wherever we know we are wanted, because we see the need. Are we not bound to go? Heretofore, while publicity was beyond our reach, by reason of ignorance and prejudice around, we had to be content with the mission of individual lives and private intercourse; but now, when everybody is heard who has anything to say, we also must speak, and that with no uncertain or anonymous voice, the words that are given to us, that they may be spoken. Woe be to us if we do not hear and obey the call. And in this very testimony I see an additional incitement for our Divinity students; an added training for our laymen. Verily for some of our troubles the exertion would provide the cure. We have been long sick and sad, and the denominational weakness has even touched our constitution. The Saviour is in the crowd. If we will but touch his robe, our faith may make us whole. It is not that we alone are truth-loving, or alone free to love it, or have all knowledge, or can teach many. Thanks be to God, his free Spirit is moving over many an old chaos, and giving birth to new worlds of life, and thought, and worship, and many will find their own way; but *we have, and we must give.* But for all this the Report has nothing more to say for the College than:—

"To a certain extent the principle of free and scientific instruction seems to have been "committed to its charge, and it would be unfaithful to its responsibilities if, under the "pressure of any temporary expediency, it allowed the practical exemplification of this "principle to be interrupted or impaired * * * * * * * And in the present movement and "turmoil of religious thought, when the lines of old sectarian separation are being broken up, "and men are everywhere seeking a home of the soul where knowledge shall live at peace "with faith, the Committee think that any steps which can be taken to bring the College and "its principle under the general attention of the nation, will not only be theoretically right, "but practically wise."

Neither in the Report, nor still less in the Scheme, is there any word of promotion, of direction, or advance. What it really says, is:—"*I was afraid; there thou hast that is thine.*"—And now, as to the Scheme itself: In the first place, let me say that I do not think that the allegation, of which we have heard a great deal lately, that the College has failed in London, is

at all true in the sense in which it is made, or by any means as true as those who make it would perhaps like to see it. It was never meant to succeed as the Unitarian College, and, keeping itself free from alliances inconsistent with its very *ratio vivendi*, has failed to secure them. It has apparently failed to hold the sympathy of movements more popular than solid learning and unassuming labour. Apart from the indications of this meeting, one might be excused for thinking it had failed to keep warm the interest of its Trustees in any noticeable degree. An officer or two often make the audience at an Examination, and the opening lectures of our Professors are mostly attended by ladies. It has not succeeded in making ill-prepared students pass the University Examinations, or pursue lives of continuous study. But it has never failed in the ability, the learning, or the devotion of its Professors, or in the earnestness and faithful love of its students. It has taught all who came to it, as well as they could be taught, and has nurtured many in the promise,—often already being well fulfilled,—of useful and even distinguished service in unaffected piety and unassuming Christian grace. But *to stand still is failure*, and may indicate such serious defect as calls for, not reform, but regeneration.—The Scheme provides that the College shall stay in London. It is the fact that the one thing that succeeding Sub-Committees unanimously agreed upon was, that the College must be removed from London. It was felt by all those who have been pursuing this investigation for years past that either at Manchester—for so-called more energetic developments in the training of our own Ministry, or at Oxford—for its better culture and for possible service to others, the College would be more vigorous and more useful. For the rest, according to this Scheme, the entrance is to be the same,—until the time is ripe for change. The system of external scholarships is to be retained, with the extension that one or two more may be allowed, if candidates apply. The concession of benevolent class work, I have referred to; and to the offer of accommodation, and lectures to lay students, which they are not at all likely to require. The Scheme provides for a College House of Residence, where Professors and Students will be secluded more than ever; but these details will no doubt be examined more efficiently by other speakers. It is sufficient for me to add that, to me, the Scheme appears to counsel no exertion, to avow that it has no care for any but its own alumni, and to be absolutely without enterprise. Gentlemen, if I may for one moment personify this Scheme, I declare it seems to me to say: "*You have waked me too soon, I must slumber again.*" I plead: "My sons

"in my house want bread, and the street is full of hungry travellers." And again I hear it speak: "*The door is shut and I am in bed, and* my "*children are with me. I cannot rise and give.*" I turn again and cry in dismay, Wast thou not of His? Hast thou not seen Him transfigured? Didst thou not vow on Calvary? And it says, "*I know not, neither understand what* "*thou sayest.*"—To go on in London for a season, as we have gone on there, may be to do well; but now to enact a settlement there, and especially on such lines as those of this strange Scheme, seems to me not a questionable, but a suicidal course. The Special Report well says that what, in addition to internal conditions we have to provide for is, "that the locality in which, for the time being, the College is placed, "shall be that in which its work shall be best done." It is obviously a consideration of the very first importance. It is fortunate for the College that it has always reserved the power of free removal, of faithful pilgrimage, so to speak. It was new-born in Manchester, 96 years ago, because it must live free, and could not go, whither we cannot doubt, the men who still felt the blood of those who "resigned every earthly advantage, rather than make shipwreck of faith and conscience," would have gone, if the closed door had been opened in their time, to the old Universities of England. It went to York for learning, and came back to Manchester for students, and especially for lay students. It went to London because it was yet too advanced for its age here, and to follow, as it fondly hoped, the young men with whom it still earnestly desired to keep up association. I cannot refuse myself the pleasure of quoting the weighty words of one, than whom not any man has ever so perfectly exhibited, in spirit and in practice, the genius of the College,—the late Reverend John James Tayler. In 1864 he writes to the Reverend James Martineau, hoping it will be the policy of the Committee to let endowments accumulate, "because," he says—

"Though it will not be in my time, and I should regard any precipitate forestalling of such "a result positively mischievous, and likely to retard rather than advance the cause of religious "liberty, I hold it to be nearly inevitable in the course of future events, that our dear old "College, with its accumulated memories of Warrington, York, Manchester, and London, will "become, ultimately, an independent foundation in one of our ancient seats of learning."—

In London the College has, in the course of years, seen the class of laymen who went with its students to University College gradually go before it to Oxford or to Cambridge. In the cases of too many of those who have learned in London, it is scarcely to be doubted, that the practical indifference of the authorities of University Hall to the realities of religious life, has

contributed to allow a grave disregard of the various devotions of the Theological College to develop itself. In that openness of University College, which so charmed our fathers, we can now see what they did not see; that it was not welcome for all, but a deliberate refusal to recognize any religious conscientiousness that really inspired that foundation. To ignore distinctions of the religious class, to shut out religion, is the worst sort of intolerance,—that which dignifies indifference, and rejects all appreciation of man's highest culture. It is far indeed from liberal encouragement of honest independence (which means divergence), from that Christian piety which recognizes all mansions as equally homes within the Father's house; the religious liberty for ourselves and for every neighbour which is the very rock on which our house is built. The devoutness of our ideal could not live in such an atmosphere. The College necessarily again recognised its seclusion, and learned to describe itself as "now mainly a theological institution," and unavoidably trained its young ministers in the consciousness of men practically precluded from living intimacy amongst the lay associates of their age, and more or less characteristically leading lives alone, to their own limitation, and to the still greater disadvantage of those who need and ought to be their closest friends. At York, such companions lived and thought together. At Manchester, some who hear me will recollect how they studied together and worked in fellowship outside. And it is, perhaps, not too much to say, that to a certain extent the Professors of the College have also suffered in too great a retirement, till some have even been desirous to seek a second life outside of and apart from that of the Institution in their charge; till it has even been our sad hearing,—and that from lips whose utterance ought surely to have been a very clarion of advance,—that it has no voice of its own, and "no message." The teachers and the scholars of a theological college are necessarily aliens in the life of the London University. Even King's College feels the segregating influence of an avowedly religious standard. What place has a small theological college, and that one with a modest enthusiasm beyond the intelligence of the masses, amidst the vast tumult of the London life of busy preoccupation? Too subtle in its aims, too shy in its fervour, what can it do but live uncared for, and stand neglected while the various streams of commoner life on every side cut their changing channels and hurry by without a contribution? It is time we recognized that, for the College of intelligent Divinity, of devout humanities, there is neither sympathy nor rivalry, neither encouragement nor opposition in London. Every disad-

vantage of the kind is greater for the College so small as not to make itself felt—so great that even its supporters scarcely realize, and still more rarely assert, its supereminent function, and forget its principles and the great cause to which its life is pledged. And yet, Gentlemen, for those who have ears to hear and eyes to see, under the changed and changing conditions of the higher life in this our country, there is now, as there never was before, a possibility of placing this College of ours where it shall find itself in spirit among its fellows; where its leaders and its alumni may find their best and bravest life stimulated by similar, equal, and greater life around; where its faithfulness to its noblest ideal will be its sure passport to recognition and respect; where it may burn with faith and zeal. At Oxford especially, perhaps, in a world of scholars even now renewing itself with astonishing vigour, any ability and faithful devotion will find its own place. Time was when the University was closed in every sense. But that seclusion is as dead as monkery, and the University is becoming again the living heart of the most solemn life of England. Already from within, and from without, the bursting forth is manifest. Research and new learning once more fill the air, and every teacher may find his hearing—if only he teaches for learning's sake. In every path of human development (but only one) the law that already rules is that of the spirit, free energy, and frankest speech. And in that one still unliberated way we know we have skill and power; that path we have tried and are ever trying to make straight. As the one school in this country of free teaching and free learning in Theology, the opening and the call for us this day are manifest; and *there our duty lies*, though we lose ourselves in doing it, and though having done it we should eventually find even our distinctive existence lost in a blessed universality of liberty and life. If there be any truth in this estimate of the opportunity, of the behest of the day, Manchester New College will find the locality where its special work can best be done, at, as I say for myself—Oxford, or at least there or at Cambridge. If it go in earnest faith,—faith in its principles, faith in its mission, faith in itself,—it will there most effectually educate Ministers, and encourage, by example and by precept, the citizens with whom they have to work in the world. Of course, I know that with all these general considerations, the Trustees of the College must keep constantly in mind the practical details of operation. I do not know that for itself, and its internal conditions, it makes much difference whether the College sits in Gower Street or in St. Giles'. In either place it may strew its students, or collect them; may take them as youths, or

welcome them as men. In either place it may dedicate its labour to learning, its relaxation to benevolence, its soul to God. As a matter of fact, Manchester New College may settle at Oxford or at Cambridge any day without any one to say nay. I may even say that the one only possible hindrance has been overcome; for by the self-denying forethought of one of our truest friends we can any day lay our foundations over against Balliol and St. John's. Its students, if undergraduates, may enter any College of the University, or become unattached students of that body, and may win any of its distinctions, and become members of convocation; and after they have gained their place as Oxford men, there is nothing in their dedication at Manchester New College to deprive them of the privileges so won. The machinery of residence in Oxford colleges, or in lodgings, or in Manchester New College buildings, is perfectly easy of arrangement. The expense is not necessarily greater than elsewhere. It is stated authoritatively that careful students can and do pass their Oxford career for about £2. per week, including fees. If our men graduate at Oxford, and if the College were there, it is probable that after a few years this would become for many of them the custom, they will learn a better University life than they can possibly get at University College, London. If they come there with other training, they can easily qualify themselves as citizens of that rich world, and if they do not do this, they will at least be better off than in Gordon Square. And if at present, some, and as it is certain that presently more of the laymen for whom we are, as I hold, responsible, would find at Oxford the opportunity of association with our Professors and our special students, then some part of our present discreditable indifference to the fate of those young men would be wiped off. We shall do our duty by them, and they will repay us with many a brave help.—I will leave to abler men to dwell on the intellectual and spiritual blessings which the *genius loci* will impart, on the cloud of witnesses and great examples, on the multitudinous associations which will kindle the lives of open-hearted and worthy professors and students. And besides all these, we shall have our peculiar exhilaration and inspiration in the sense of progress made, of duty to be done, in the pride of representation, in the privilege of testifying.—I pass on to a brief consideration of the objections which have been made, so far as I know, to the settlement of the College at Oxford, or at Cambridge. It is said that our Divinity students will not, at the Universities, add to their studies sufficient exercise in benevolence, or the practice of preaching, or enough of what the Special Report calls good private society, as much as

they should do. I do not doubt that if they are minded to do it, they can do good at Oxford as well as elsewhere. It may be that they may learn much amongst the poetry, the piety, and the enthusiasm of Oxford. I venture to think that perhaps too much is often made of irregular pulpit experimentations, and that the collegiate exercises may, during College years, be of more use hereafter than mere preaching for practice; and after all, railway journeys are not grievous to grown men. As to society, it is at least doubtful whether, during College terms, tea parties and soirées are ever valuable adjuncts to association with professors and fellow-students. At Oxford, moreover, the society of the place will be of intense interest; in the Union alone, if not anywhere else. It has already been suggested that the three academic years may well be followed (still under responsibility to the College) by a season of practical employment in ministerial work, under the guidance of an experienced Minister,—a course of training which a good student would fully appreciate. Of other objections I seem to have heard principally two. The first is, that there is no sufficient reason for going, and that we should do no more good there than elsewhere. I have already attempted to show that we should educate students better by sending them thither; and that perhaps by going there, we should be able to benefit others of our own flock, and it may be some outsiders. At all events, I maintain we ought to try. I confess I am not particular about counting up the special successes we may calculate upon. We shall be few amongst many, and our talents and powers may be only moderate; but we shall modestly do our duty and our best, and will work faithfully, and may well leave the increase to Him who gives it. There is a second objection which is used positively as a bugbear. It is that, though we go as a free college, whatever we call ourselves we shall be misapprehended and misrepresented, and perhaps hardly used, excluded, and despised. It is most encouraging to find how deep is the detestation of even the semblance of denominational presentation, how thoroughly the Trustees of the College dislike whatever looks like that ostentation of dogmatic Unitarianism, which they confess so sadly misguides some of their friends. The College has indeed not failed, while it keeps our hearts so true to humble service for service sake, and so discredits opinion in the face of principle. But if the ignorant or the prejudiced call us denominational, we shall live down the scandal by keeping our lives pure, and our faith firm, and our counsel open. And if it should happen—which I do not believe would long be the case—that we should be, in a

greater or less degree, excluded from the life of the place, we should not feel ashamed to live on, serving our cause in silent or it might be eloquent protest against narrow-minded injustice. The libraries, the museums, the lectures, the great dead and the brilliant living would not turn their backs upon us, and, by and by, we should certainly win all the associations we deserved. At any rate, the fear of a little coldness need not frighten the sons of those who for 200 years have endured as much hardness as in these days falls on any of us. Indeed, I think it might do us good to have some evil spoken against us falsely for God's sake.—I have not assumed to speak in detail of what we might possibly perhaps do for our new neighbours, if we went to Oxford. I am sanguine enough to believe that we have a message, and could give it, if we do not shrink from duty; but others can speak to you with better right than I on this subject. I content myself with moving:

"That this meeting declares that, in its opinion, the establishment of the College at Oxford "or at Cambridge, as one of the great seats of national University life, would eminently "conduce to the more effective education of Ministers for free Churches in this country; and, "in the characteristic devotion of the College to Free Teaching and Free Learning in "Theology, would, according to the opportunities of its supporters, assist in promoting "generally, for Laymen as well as Ministers, scientific research after Truth, and frank "declaration of the progressive results of unfettered enquiry in such matters; and thereby "help in preparing the way for enlightened and thorough culture, and for the worship of "God in Spirit and in Truth in every Church."

Mr. H. R. Greg:—I have been asked to second the Amendment, not so much from any assistance I may render in elucidation of the University Scheme, which will be supported by abler advocates than I, as for the purpose of placing the question formally before the Meeting. I am sorry that I cannot speak with the authority of one who has been present at the long discussions which have taken place in the sub-committee, where all the pros and cons. of the future possibilities of the College have been weighed, nor yet with the knowledge of the old Universities, and the place we should occupy there, which is essential for coming to a final decision. But, having been on the Committee of management some twenty years, I have had the opportunity of noticing with anxiety and regret the gradual, though steady downward progress of the College during the last dozen years, till it has arrived at last at its present unsatisfactory and disheartening position. That position is, that even if all goes on well we shall only turn out two students next year, and one only each of the two following years. I am quite aware, as Mr. Beard has said, that we have had a larger number of students this present session, still, we may take

it as a fact that for the next three years we shall only turn out four students. This we may call the measure of our efficiency for the next three years. I hardly like to refer to the expenditure, and the ponderous machinery that it takes to produce this insignificant result. When the Trustees saw the straits into which the College was drifting, and appointed a Special Committee to investigate the whole circumstances of the case and report what had best be done, I had hopes that so great an emergency would have suggested some bold and effective remedy—(hear, hear.) The result of that investigation has been an admirable and most impartial report, but attached to it is a Scheme, called the London one, which I am sorry to say some think offers no promise whatever of any immediate improvement, or even any brighter prospect in the future. The only new features, if new they be, are contained in clauses 5 and 6, which propose little more than what has all along been open to any Students who liked to avail themselves of it, and, while involving probably a large outlay, affects rather the discipline of the College, than the likelihood of any addition to its numbers.—(hear, hear). As regards proposal 5, for gathering the Students together under one roof, I do not myself offer an opinion, though, I believe, some difference on that point exists; but No. 6, providing for Lay Students as well, seems to me specially useless and out of date, for the stream of our young laymen is evidently flowing entirely in another direction. Indeed, I see no ground for supposing that all the recommendations put together are likely to bring to the College a single extra Student, or in the least relieve us from our present critical situation. Besides this, many of the reasons which, if I remember rightly, brought us originally to London, have now ceased to operate. We were to get there what could not then be got elsewhere, the advantages of ordinary College classes, for there was no College then in Manchester, and the older Universities were practically closed to us. The students, it was supposed, would reside in University Hall, and there have the further advantage of being under a common roof with our young laymen, who, it was thought, would all repair to University College, with the Hall for their headquarters. Well, how does it stand now? Why, an ordinary College training is now obtainable at so many places, that we are granting external scholarships to enable students to take their undergraduate course at any College they like, and are even contemplating making the College a strictly theological one, and of our last five external scholars, three, I may remark, studied at

Oxford and Cambridge—(hear, hear.) Further than this, the students have not generally taken advantage of residence in Hall, while our laity go to the old Universities. I see, therefore, no longer any special reason for remaining in London, or committing ourselves still deeper to that locality, and can only find in this London Scheme a mere glossing over a failure, the continuance of our inefficiency,—which at all costs must be avoided, and a delay in taking the position in the new religious and theological movement, which is our birthright, and for which the time seems eminently ripe and propitious. While for the last dozen years we have been flattering ourselves that the College was the very thing to meet a want and demand that was steadily growing greater, our numbers have been all the while as steadily growing smaller. May not the reason really be that we are out of the present current, and that our mission is elsewhere? It is not in huge capitals like London that new schools of thought have their birth or flourish. They are apt to be stifled in such a Babylon, which is more fit, surely, for old established institutions than those that have their work to do. If this be so, what is to be done, and where are we to go? I need not refer to Manchester, for it is not before the Meeting; and besides, the Report shows that there are almost insuperable objections in the way of its returning there. Then, what remains but removing the College to one of the older Universities? Now some, I believe, though highly favourable to the removal to Oxford or Cambridge, hesitate to venture it, because they deem it impracticable, or at any rate do not see their way clearly through it. They say in effect, "it might be desirable if "it were practicable." In carrying out all great changes and principles, however, what at first sight seem obstacles, often disappear when you come into actual contact with them; and I would ask these rather to say, "It is desirable if it be practicable," and leave it afterwards to be ascertained if the idea can be satisfactorily carried out or not. —(hear, hear). Other people have urged that by going to Oxford, say, we should frighten and throw back the liberal movement now in progress there. To that I would reply that, while I can hardly believe the presence of our College could possibly have any influence in stemming or diverting a stream that was the natural growth of the national life, it might, nevertheless, exercise considerable influence in leading and encouraging it. Another more debatable objection, however, is the comparative absence at the University of practical Sunday work.—(hear). This Sunday work by some is not considered by any means without its

drawbacks, and a more natural and efficacious preparation for active ministerial duties has always seemed to me to be, a system of curacies after leaving College, instead of diverting the attention of the student by mixing up outside teaching and preaching with their regular duties. I have treated some of the objections to the University scheme. I must not take up your time by discussing what, after all, are more matters of detail than principle. I am not going, after Mr. DARBISHIRE has so ably treated the subject, into the advantages of the Oxford Scheme. *There* will be the battle cry, no doubt, for the coming generation; and fortunately we are exceptionally free, ready, and I may add used to move, wherever duty seems to call. We can hardly possibly lose any students by the change, for our regular *clientèle* will follow wherever we go, while there is great hope that we may attract many outside ourselves, and open up new and permanent sources of support. And there is one point which, although it has already been alluded to, I feel so strongly upon that I cannot avoid referring to it again. It is, of course, to the older Universities that the young laymen of our most influential families now go, who, leaving public schools where they have been entirely surrounded by orthodox influences, find at the Universities even still stronger ones at work, perhaps in a two-fold direction, to which I fear they only too often succumb. Now, believing, as most of us do, that there is something in the free religious convictions in which we have been ourselves brought up, which is of the greatest value in developing an earnest useful character, and a healthy freedom and liberality of thought and action in any path of life, I am anxious to try any move tending to secure this inheritance to our rising generation; and am convinced that the presence of our College there, even merely as a theological institution, and unconnected directly with our laymen, would, with its chapel, its lectures on open subjects, and its eminent professors, prove a rallying point and help and encouragement to those young men that would just make the difference, with many, of keeping them with us or of losing them. And, lastly, though this is perhaps a matter of pride and sentiment which should find no place here, it would be most gratifying if our College, which has gone from Manchester to York, and back to Manchester again, and then to London, wherever it thought it could render best service, should at last find its true sphere and permanent home at one of the great Universities, and there materially conduce to the triumph of the self-same principles which it has alone maintained intact from the very first, for a space of something like 100 years, while all has been changing around—the principles of entire

freedom in all religious matters, and unfettered theological training.—(applause). Whatever may be the fate of this Amendment, I hope that the meeting will not to-day, take any step which will irrevocably commit the College to a permanent residence in London. I am glad to see the support which this Oxford Scheme has received, and which I cannot but think augurs well for its success. It has the support of one of our secretaries, (Mr. DARBISHIRE,) who has been intimately connected with everything concerning the College since he was himself a student there; and, I believe, our other secretary, (Mr. BEARD,) is, in his heart of hearts, in favour of the Oxford Scheme. Indeed, he has as much as told us, that if it was supported by a large body of the Trustees, he should be most decidedly in favour of it. Then we have the support of our present treasurer, and also the support of our late treasurer. It seems to me that if the London Scheme receives no more support than it has already received, its fate will be to fall to pieces, and become no more than "the baseless fabric of a vision." I have great pleasure in seconding the Amendment—(applause).

The meeting then adjourned for luncheon, and the discussion was resumed by the Rev. J. H. THOM.

The Rev. J. H. THOM, Liverpool, said:—It is matter for regret, perhaps for just complaint, that we came here to-day in ignorance of what was exactly meant by the proposal that our College should be removed to Oxford; ignorant of what form and character of existence were there contemplated for us; what relations we were to hold to the University, if any, and how those relations were to be established. This vagueness has admitted of the use of much brilliant and imposing language, which conveyed no definite meaning, and was unconnected with any scheme which it was possible to submit to distinct examination. Years ago, when this idea was first talked of, I suggested to its promoters that it was really their duty to put it into some practical shape, so that we should have the opportunity of judging whether the golden haze raised by a few magic phrases would or would not melt into invisible air at the touch of any real test, when viewed under the conditions of any working plan. That suggestion, up to this hour, has not been complied with. It may be said that individuals would have thought it unbecoming to have laid down any definite plan; but there must have been, in their conception, some plans that were both practicable and not open to objections of principle,

and these possible plans might at least have been enumerated, so that now, for four months and more, we should have had the opportunity of considering them, of weighing and turning them over in our minds, instead of coming here to-day with nothing definite before us. The only thing to be collected from either form of the Amendment is, that we are to go to Oxford or Cambridge in some real connection with one of those Universities. Well, that could be done by our becoming a Hall at one of the Universities, presided over not by one of our own professors, but by a Master of Arts in the University, who would be our Principal—(hear), with such students as in that character we should be able to attract; or, without any organic relations to the University, we might, if the University would accept us, become a Licensed Lodging House, subject to the University proctors, and requiring our license to be renewed from year to year, for the residence of what are called unattached students. Now, Sir, under either of these forms,—that of a Denominational Hall, for we could not escape that character, or that of a Nonconformist Licensed Lodging-house—do what we would, say what we would, should we have the least chance of securing for Lay students that genial and quickening mingling of all ranks, of all the best social types of thought and culture which one of the old Colleges would supply, and which our Laymen would assuredly regard as one of the chief gains of University education for their sons? Mr. Darbishire, in his widely-circulated speech, ridicules the idea of the sons of our Laymen associating themselves with what he calls the "Divinity Chambers" of the Committee's London Scheme, though there would be no large competing residential colleges to draw them away; and yet he gravely proposes precisely the same domestic association for those Lay students, with our "Divinity Chambers" at Oxford, though there our students would have the choice of any one of the older, larger, and now Catholic Colleges. If we join with him in his London laughter, we cannot be grave over the lessened chances of existence for the same Scheme at Oxford. Whether as a Hall or as a Lodging House, purely Lay students would not make their home with us; nor, Sir, would even the sons of some of our own Ministers, who are now most honourably distinguishing and sustaining themselves at the largest College in Cambridge, go to our Divinity Chambers, or to our Hall, and I could not advise them to do so. Well, now, if that is the case, if we have no chance of attracting purely Lay students to us, the question that remains is, where can our proper and specific work—the education of the Ministers of our free churches—be

most advantageously carried on? And to that I should have to give two answers,—one for their undergraduate, and another for their graduate, or Theological years. This is simply what is recommended in the second clause of the Committee's Scheme; they only wait "until the time is ripe." Let our College, as a Theological College, remain undisturbed at London, with whatever additions and expansions it may admit of; and let the teaching power of the College be completely liberated from all responsibility for the education of undergraduates, leaving these free to obtain their qualifying degree, at one or other of the National Universities—(hear, hear). This is the course we already adopt in our external scholarships. We have only for the future to adopt it altogether, with the fulfilment, of course, of existing engagements, and such re-adjustment of the number and conditions of these scholarships as circumstances may require: though, considering the opportunities which now exist for young men of merit,—such young men as alone we ought to covet—to sustain themselves by scholarships obtainable at the Universities or elsewhere, our provision of them for undergraduates need not and and ought not to be large. For myself, I concur in the declared object of the Amendment, namely, that our students should, in their undergraduate years, have larger opportunity of freely mingling with the wide and varied life of the Universities—(hear, hear)—with other young Laymen of the best tone and culture. But I think that the Amendment aims at that end in the worst possible way, and indeed is curiously adapted to obstruct it. The way to procure for our undergraduate students the quickening influences of University life, is not by placing them within the narrow and limited companionship and the hereditary associations of a Denominational Hall, or a Nonconformist Licensed Lodging-house, but simply not to treat them as Theological students at all in their undergraduate years; to require from them a University Degree as a qualification for admission to our Theological school, leaving them at liberty to procure that Degree at whichever of our National Universities circumstances may lead them to prefer. Our present system errs, I think, fatally almost, in two ways. It selects and gives a professional bent to our candidates for the Ministry at too early an age, before they know their own minds—(hear, hear)—or the world, or the various careers that are open to mature men,————. At present we are committed to youths, who can not know for what course of life they might prove to be best adapted, after a liberal education had developed their capabilities, and whose friends, it may be, are pushing them into the ministry as the easiest and cheapest

way to provide for their higher education, or as the shortest and surest way of elevating social position without any eminent personal merit. What is required is that our College become a school of philosophy, theology, comparative and historical religion, open of course, as its classes now are, to such laymen as can be attracted to these noble studies, but not descending to popular and unacademic methods in order to attract them. Nothing could so effectually repel the laymen whom it would be worth while to secure for these studies as their inadequate treatment. Our College must not be asked to have two methods of lecturing,—one thorough for scholars and divines, and one popular for accidental youths not ripe for such inquiries, nor intending to pursue them. Let the College be set free to do its own work in Philosophy and Theology in the highest style, without being burdened as it now is, too often unsuccessfully, with the nurse-tendering of feeble, halting, and limping undergraduates, and tempted, as it now too often is, to relax its requirements, to lower its standards, to break its rules, in order to admit to our ministry amiable but unfurnished men, without any vigorous faculty of acquirement.—(hear, hear). No doubt our College might exist at Oxford or at Cambridge as a purely theological College, with no organic relations to the Universities, all its students being graduates, and there it might deliver its lectures in the privacy of the town of Oxford or of Cambridge, as it now delivers them in the publicity of London, with all the advantages of the rich and varied institutions of that central place. But I ask, what great benefit would be derived from our Theological College lecturing in the town of Oxford, or of Cambridge? I can see the risks, the costs, the dangers, the universal disturbance of every person and of everything now connected with our College, but I cannot see what great interest would be advanced, unless it is maintained that members of the University might be attracted to our Theological classes. I don't mean undergraduates. Of them there would not be the least chance. Those of them who had the inclination, from being employed in their own proper work in their College and the University would not have the time; and those of them who, from neglecting their proper work, might have the time, would not have the inclination. But I of course don't mean to say—for I don't wish to understate or to overstate anything whatever—that there might not be men at the Universities, graduates lingering on at their Colleges before they had finally determined their course of life, perhaps conscientiously hesitating as to what that course should be, who might be attracted by an eminent philosophical or theological teacher———

I know, however, that there is a feeling that is exerting a strong influence on this subject, namely, that we ought to go to Oxford, if not for our own sakes, then for its sake and the nation's—(hear, hear)—that we have something to teach the Universities—(hear, hear,)—that the cause of free teaching and free learning has been committed in trust to us, and that our mission is to show the University and the Nation what a Theological school ought to be. That is a high and a laudable ambition; and if only there was a reasonable prospect of revolutionising the Theological schools of Oxford, without injury to our own proper work and duty, it would determine the question; but I apprehend that it shows very little knowledge of the spirit of free inquiry that, of its own accord, is already prevailing at Oxford, and also of the reactionary spirit almost certain to be excited in the special Theological schools in answer to an ostentatious challenge. As a Theological College in the town of Oxford, either we should be altogether ignored by the University, which would be our probable fate, or else, which would be much worse, a reaction would be provoked, and the spontaneous development of liberal tendencies, now quietly and happily going on, would be arrested by the planting at its gates of a Theological school, making profession of superior theoretical pretensions, and avowedly aiming at an influence over the younger minds of the University. Fully admitting our obligation to promote the cause of free learning and free teaching, that obligation exists for us only in connection with the best possible performance of the specific work assigned to us—(hear)—the training and education of the ministers of our free churches,—and except it comes to us *in* the performance of that duty, we have no calling; it is not our business, to the injury of our own work, to make an offer of ourselves for another purpose, and on another field—(hear, hear). No doubt, the lecturing power of our professors would not be lessened, though their spirits might be damped, by transferring them *nolentes, volentes*, to the seclusion of the town of Oxford; but they, and their students would be as strangers in a strange land, without religious associations or sympathies, without churches, without congregations, without schools, without missions, without any religious or philanthropic work to do, for we are distinctly told in the Committee's Report that the supply of willing workers there in these directions is already in excess of the demand. And it is to be observed, in relation to something that has been going on at the meetings of other Nonconformists, that the same condition of religious isolation would not befall students and professors from orthodox and doctrinal denominational Colleges, going to the Universities, where they already

have societies of their own, and who, moreover, are in large sympathy with the dogmatic teaching that there prevails. Sir, all complete change is to be deprecated, except upon some certain prospect of definite good; and here everything is so vague, that we are not even told what form of existence we are to have, in what character we are to go to Oxford, whether as a Hall, or a Licensed Lodging-house, or merely once again to pitch our shifting tents in the town of Oxford or Cambridge, as we have shifted them before in Manchester, in York, in Manchester again, and in London. If the Amendment is carried, an injunction will be laid upon the Committee to remove the College to one of the Universities. It would be most unbusiness-like for this meeting of Trustees, by its supreme authority, to tell us that we are to go to Oxford or to Cambridge, and not to tell us in what character we are to go.—(hear, hear). The promoters of this Amendment are men of too genuine a sincerity, altogether too high-minded, to have withdrawn from an examination of details at this Meeting in order to evade the difficulties which could be shown to exist in connection with any practical working plan; but in truth the question cannot be settled in this summary and off-hand way. It is not a question of principle, so that we should go cheerfully to Oxford, though we knew that we were going to our death; it is a question of practice, and I humbly say that the Committee ought to be shown, before it receives orders, in what practical form our College can exist in Oxford with an increase of usefulness and honour. But in choosing between the two Schemes, the Meeting will remember that it is not committed to either the one or the other, as a whole. It is not bound either to adopt as a whole, or to reject as a whole, the Scheme of the Committee. If we should come to the determination that our Theological College had best remain where it is in London, then we are at liberty to take into consideration any amendment upon that Scheme which may be proposed, and, for my own part, I think that it greatly needs revision. I never was committed to that Scheme. I never had the opportunity of voting upon its clauses, except the first and second. But whether committed or not, what I would maintain is, that we are here now as Trustees to give the best advice we are able to give at this present hour with respect to the fate of the College, and I am not to be bound by any past course that others have taken, or even that I might myself have taken, if I thought that a better course was open in the interests of the College and the great cause with which it is identified—(hear, hear). I cannot go with the Committee in recommending an enforced

practical training in external religious works with a common or cloistered residence, for men who are consecrating themselves to an arduous preparation for the finest and most delicate forms of moral and spiritual usefulness, at a time too, when, if not their whole duty, unquestionably their specific duty, is study and increase of faculty, growth in knowledge and in inward power, with a self-devoted and a self-developed life. Their professors may exercise, I doubt not do exercise, in these directions, a spiritual and moral influence of the highest kind by their living examples, by the touch of their personal power; but to turn them from spiritual friends, inspirers and leaders, into authoritative tutors in practical philanthropy and Christian charity, prescribing tasks in benevolence, and exacting their performance as a College exercise to be examined and reported upon, would be to corrupt and degrade their personal relations, to the serious injury of both; and would take away all grace and value from the work that was done—(hear). It is not that I undervalue such work; it is because I value it so highly, that I would not reduce it to task work,—but have it called forth as a free-will offering, without which, even as preparation, it is worthless. Then, as to a common residence, under formal regulations and supervision; the enforced association of a few individuals, all of the same class and pattern; the coupling together of the noblest with the idlest as a clog, and the idlest with the noblest as a stimulus—for their mutual good ————, seems an arrangement, a reliance, so retrograde, so mechanical, so foreign to the principles, to the temper, to the self-reliant habits of some of those who propose it, that I cannot easily identify them with the mechanical discipline, and the Divinity Chambers which are the subject of Mr. Darbishire's scornful pleasantry, or his pleasant scorn—(laughter). If our Theological College in London is susceptible of an improved discipline; if healthy aids to study and life might there be augmented; if our young divines might be helped by lectures on practical religion and on Pastoral Theology theoretically viewed, by all means let these desiderata be supplied; but I think, and in this the promoters of the Amendment will concur, that all these are matters of detail that had best be left to the consideration of the Committee after full conference with the Principal and the Professors as to what is practicable and what is desirable—(hear, hear). Now, I would not say a word about the cost, if only it had been clearly shown that the experiment was worth the cost; but it is clear that we cannot make this experiment with any chance of success, except at a very large cost, and yet that no largeness of

cost will ensure its success. Now, do we see our way to an experiment in which large expenditure is a necessary element, but in which largeness of expenditure will not in the least guarantee success?——- Our Professors would, I am sure, without a murmur, sacrifice their own convenience for what they believed to be for the good of the College, but it would be hard to ask them to make such sacrifice for the sake of an enterprise in which they have no faith, and which was not contemplated at the time when they left their happy settlements to give themselves to our service. An Institution which is continually getting uprooted upon every occasion of passing discouragement and criticism cannot become dear and venerable. Even an ordinary household requires some permanent home for the finest deposit of family life,—some fixed centre of personal and ancestral associations; otherwise, it is "the rolling stone that gathers no moss." It is true that we have not much of this kind of external help to inspire an hereditary faithfulness in sustaining and developing the grand succession of our spiritual life,—but the deposit itself, committed to our trust, is distinct and clear, pure as a star, and we ought not rashly to incur the risk of dimming its light by giving it a setting too violent in its contrast, by placing our candlestick, bearing our sacred fire, too near to coarser and more ambitious fires, within the ungenial and overpowering glare of grand but unkindred institutions—(applause.) Mr. President,—the Amendment must be first disposed of. If it is so disposed of as to leave the opportunity, then I shall be prepared, if no one else will undertake it, to move another amendment, providing for our undergraduate students the advantages and the experiences of University life, and for our Theological students, as graduates, the special advantages of our Theological School, supplementing also the experiences of the Universities by the experiences of London, which is itself a University in the opportunities it opens for the widest and the most varied culture.—(applause).

Mr. Harry Rawson said:—As I have taken an active interest in the proceedings of the Special General Committee, I trust I may be pardoned if I now venture to offer my views on the subject before us, and to explain the reasons which will determine my vote. The three Schemes put before us for selection, with the object of improving and strengthening our venerable institution, are described in the Special Report of the Committee of Enquiry, ordered on the 24th June, 1875. The arguments for and against each of them are recited therein with great clearness and with perfect

impartiality. It can be no secret that the elegant and practised pen which records them is that which, for many years past, has adorned the Reports and other official papers of the College. And here I may, under all the circumstances, be pardoned, if I interject a remark, prompted by a sentiment of high regard and sincere gratitude which all who hear me will share, that the accomplished author of this valuable document and his able and estimable lay colleague, have rendered to their Alma Mater—during more than a quarter of a century,—services so diligent and faithful, so distinguished and valuable,—as no conceivable material consideration is adequate either to purchase or to recompense.—(applause). Now of the "three courses" open to us, viz., Oxford, London, and Manchester, candour demands the confession that my predilections were decidedly in favour of the latter. (1.) I was impressed with the fact that Manchester was the birthplace of the College: and that whithersoever it had been carried, its flag had always borne the name of this City. (2.) That Manchester has always been the centre of the College support,—the residence of its chief officers,—the seat of its government. (3.) That when it returned hither from York, it had, if not much larger numbers, yet a singularly high quality of students, of whom twelve matriculated in honours between 1841 and 1852; in 1847 two classical and two mathematical honours were gained in the second B.A. Examination, and two classical honours in 1848; and many have since attained high and influential positions as scholars, preachers, pastors, and organizers of philanthropic movements. (4.) That Manchester presents, to an extent unequalled by any other part of the kingdom, opportunities for initiation into the practical duties of the Minister's calling. (5.) That the facilities of Owens College, soon to be supplemented by the advantages of a University, would be at the command of our students. (6.) That between the Home Missionary Board and the College some amicable relations might possibly be established, to the benefit of both Institutions, and the satisfaction of all their friends and subscribers—(applause). Seeing, however, but little chance of success, and anxious to co-operate in what might seem practicable, as well as best,—I threw in my lot with the majority of my colleagues, and voted for the retention of the College in London. And this I did the more readily, tempted as I was, by the explicit recommendation, No. 4, to the effect "that greater attention be paid, in "future, to the practical training of the Students; to their exercise in "Sunday-school teaching, and other benevolent work, to the cultivation of "the power of extempore speaking, and to express instruction in the

"practical aspects of the Christian ministry." Now I especially rejoice in the frank and full acknowledgment of the vital importance of these matters in an official document of the College. I believe it marks a new departure in its history, and is the presage of a large augmentation of its usefulness and efficiency. And, Sir, those very considerations, which irradiate with promise and hope the proposal to leave the College in London, lead me to look with especial disfavour on the Oxford Scheme. I cannot regard the project as otherwise than impracticable and delusive, and replete with danger to the truest interests of the Institution. Now, in discussing this question of Oxford, we are not looking at it as private individuals. We are here in a public capacity: as Trustees for an Institution existing for specific objects, and our first and highest duty is to promote its success. I say, then, (1.) The College cannot be placed in organic connection with the University. From careful inquiries, and from acknowledged authorities, I have learnt that affiliation is unattainable. It must be content to form no part of the University system. (2.) You could not, therefore, realise your desires, laudable as they are, for a close intimacy between your Divinity students and the young Laymen of the free Churches; for only as members of the University would your alumni be permitted to participate in the pursuits, the pleasures, or the society of the place. And in this connection we should, I think, bear in mind, that something is due to the dignity and standing of your own College. It is no mushroom institution. In a very few years its centenary may be celebrated. It was founded to supply a liberal education for Divines, and preparatory instruction for the other learned professions, by men whose sagacity and faith were far in advance of their times, and who were actuated by a passionate love of mental independence, which they would not surrender to creeds and articles. Now in London it has, as in Manchester, held a more independent, dignified, and influential position than would be possible in either of the University towns. But—carry it to Oxford or Cambridge, and then, seeing how their College was swamped, and themselves regarded as an inferior class, your students would probably suffer from the depressing and numbing effect on character produced by a consciousness of being heavily overshadowed and profoundly insignificant. It is true that, on high authority, we have been assured, that "the College would be welcomed by some resident Fellows and "Tutors, who would assist the Scheme as far as it lay in their power." But I fear their power would be very limited, and their number very small. I do not suppose that your appearance at Oxford would create any great

sensation. It would hardly for a moment stimulate the curiosity, and would certainly not disturb the magnificent equanimity of the traditional "Oxford Don," who remains profoundly impressed with the dictum of that most pious and Christian king, Charles the Second, "that the Church of England is the "only religion for a gentleman." And, with profound respect for many Broad Churchmen, I am sorry to confess my inability to place much reliance on their aid. My experience and observation may have been exceptional and unfortunate; but they have certainly led me to this unwelcome conclusion, that these excellent men are apt, as they approximate to our views, to accentuate the social differences that separate us, and in proportion as they come near our Theology they shrink with horror from the social odium it entails. Whilst I believe that you would utterly fail to attract sympathy, or to affect the course of Theological science at Oxford, where Divinity is the least popular of studies, you would probably find that whatever element of a sectarian kind might lurk in your College, would receive a new and startling development. Its denominational lines, now faint and feeble, would be deepened and widened; and it would be held and designated as "The Unitarian College." Already there is evidence of this, as a Church organ has recently announced, "that the Unitarians have now a "scheme for the removal of their College from London to Oxford." Gaining, then, no advantage to your students as divines and scholars, would you find compensation in superior facilities for their training in the practical duties of their vocation? Take the case of pulpit work. Will any one argue that Oxford or Cambridge, (much superior as it is to Oxford in this respect,) can, in any degree, compare with London in supplying opportunities for the art of preaching? And where would be your Sunday-schools, and other agencies for cultivating the benevolent sympathies, and finding opportunities for contact with the lower grades of society? But I have said enough to show,—in my humble opinion,—why, in the best interests of the College, you should not take it to Oxford. One or two practical and business considerations may perhaps be alluded to. (1.) All the Professors of your College are opposed to your removal to Oxford. Their experience and judgment should not be lightly regarded: but are deserving of high respect. (2.) All the journals which concern themselves with the advocacy (with more or less breadth,) of free theology and rational faith,—and report the proceedings of the non-subscribing churches,—widely as they differ on other matters, are in accord on this. You find that the lion of "The Inquirer," lies down with the lamb of "The

Christian Life," and "The Unitarian Herald" leads them!—(laughter). I have only one more remark. I believe that your subscribers at large are opposed to this Scheme. I think that the warmest gratitude is due to those who, for so long a period, under circumstances often of great discouragement, have rendered the College so constant and so loyal a support. The majority of our constituents do not regard this question in any dilettante light. They are not much troubled with speculative views,—with planting the standard of the College upon the ground of free theology,—much as they esteem and honour that great principle. What they desire is, to see that the College shall, year by year, send out accomplished scholars, it is true, but not scholars merely; and learned Divines, but not Divines only. They will continue to give their support with the same loyalty as in the past, so long as they see passing out of your classes able and pious men, well equipped for the exposition and service of religion in the free pulpits of this land,—men who will have a keen and deep sympathy with every movement that affects the progress of humanity; with civil, religious, and political freedom; and all those interests with which our Nonconformist ancestors have been so nobly allied.—(applause).

Mr. Thomas Ashton:—Mr. Thom has found a certain amount of fault with the promoters of the Oxford movement that they have not laid before you to-day a distinct Scheme. I think he would be the last man to adopt such a course if he wanted a proposal of his own to be carried. He knows perfectly well that if we had gone into the details of the Oxford Scheme we should have had to be here a week; but we wanted a meeting of the Trustees of the College to ascertain their feeling as to the removal of the College to Oxford, and therefore there has been no attempt whatever to put before it to-day any definite scheme as to what we should do there. But to save the discussion into which Mr. Thom and Mr. Rawson have gone, I may state that the establishment of a Hall of Residence, or a Licensed Lodging-house, forms no essential part of the idea of the promoters of the Oxford Plan. Our object has been to leave the undergraduates to get their College training in Oxford or Cambridge,—where they have the advantage of scholarships, and honours, and prizes, which they can get now, and which they have got frequently in former years,—or in any other University. We wish, in fact, that Manchester New College should be in Oxford exactly what Mr. Thom points out he wishes it should be in London. I can endorse everything Mr. Thom has said, if we put aside the question of Halls of Residence and Licensed Lodging-houses. The only difference

is, that he believes in London, and I believe in Oxford. The reason I believe in Oxford Mr. THOM has, to a certain extent, indicated. There are in Oxford a number of men in residence after their undergraduate period. These men, as he says, are probably, from conscientious motives, unable to decide upon a course of life. Many of them have gone there for the purpose of becoming clergymen of the Church of England, and they cannot conscientiously enter that life. I believe that some of these men would be attracted by our free Theology, that we should get many of those who have a real calling for Ministerial life to join us if our College were in Oxford. There it would become known to them all. We should have a finer audience to speak to. In London we are absolutely lost. No one hears of us. In Oxford we should of necessity go to a conspicuous building of our own, and with Professors of such merit and power as we have always had connected with Manchester New College we could not fail to take a share in, and have an influence upon, the intellectual life of the University. It is upon those grounds that I support the removal to Oxford.

A TRUSTEE here desired to read a letter which had been written by Dr. MARTINEAU, on the subject of the proposed removal, but some objection being raised, the PRESIDENT ruled that, as Dr. MARTINEAU could have attended the Meeting if he pleased, or have written a letter to the Chairman, the letter in question could not in fairness be read.

The REV. E. M. GELDART (Croydon):—Every man and every woman in the world who would live a life worth living, must have an object in life; and every institution worthy to exist must have an aim to exist for. But there are times in the lives of individuals, and there are times in the histories of institutions, when the more general, more abstract, and more universal ends which justify their existence, become as it were specialised, concrete, and embodied, in some particular line of action and endeavour; when the golden dreams of youth, the high hopes of maturity and manhood, the shadowy surmises and dim speculations, the half-articulate yearnings of our riper years, take the sudden shape and substance of a promise of practical realisation almost within our grasp.

> "There is a tide in the affairs of men,
> Which, taken at the flood, leads on to fortune;
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries.
> On such a full sea are we now afloat,
> And we must take the current when it serves,
> Or lose our ventures."

Yes, Sir, I believe that such a crisis has come in the history of Manchester New College; I believe that such a crisis has come in the course of the development of religious aspirations and of theological thought in England; and I am quite sure that such a crisis has come in the story of my own little life. Ever since I read of Mr. Darbishire's Scheme for removing Manchester New College to Oxford, I determined that from that time to this 30th of October, 1879, the object of my life should be to do what little I could to help in the removal of Manchester New College to Oxford—(hear, hear). But who was I, and what could I hope to accomplish, that could not be much better done even without my aid; how should I try to put my puny shoulder to the great wheel of Academic Reform; how should I presume, perhaps, to set myself in opposition to many "grave and reverend seigneurs" who had nursed your Institution in its cradle, who had watched over its progress, adolescent and adult, who had followed it in its wanderings through the wilderness of this world even before the time that I myself was only a baby in swaddling clothes—(laughter), and what was I, even now, to such as these, except but "an infant crying in the dark, and with no language but a cry?"—(laughter). Well, there is one thing at any rate which even a crying child in all its helplessness can do. It can generally manage to make itself heard, and if it has a decent voice and a pretty fair notion of using it, and has been well brought-up—I mean judiciously spoiled—it generally will keep on crying until it gets attended to. I think that, at any rate, I possess these qualifications. I have a pretty loud voice; I have been very much spoiled by the kindness of my friends; and when I begin to make a noise I shall probably not stop till I get what I want, so that perhaps in your own interests you may find it an advantage to listen to my cry. Then, I would ask you to remember that this is not my cry alone. It is simply the cry of liberal Oxford, of which I am the unworthy mouthpiece. I was perfectly sure of that at the outset. I knew at all events that if the Oxford of to-day was anything like the Oxford of from eleven to sixteen years ago, that cry was already ascending upon the air, because I remembered how that cry was alive in every breast, and rustled in the stately elms of the quadrangle where I dwelt in Oxford. I knew how it was sounding through the cloistered walks and the storied aisles of that ancient University, in the converse of the company I kept, and there seemed to fall an echo far and near from those monumental walls which said, "if these should hold their peace the very stones would cry aloud." But how was I to convey this cry, the cry of modern Macedon, to you, the

apostles of research, to come over, and help us? How was I to assure myself and you that the Oxford of to-day was indeed the Oxford of the time when I knew it? As I pondered a bright thought struck me, and a bold resolution possessed me. I determined to go to Oxford, not only to see and hear for myself, but to move, if permitted, before the Oxford Union Debating Society, a resolution to the effect that a College similar in status to Keble College, but unpledged to the support of distinct Theological dogmas, whould be an unmixed advantage to that University—(applause). And that motion I had the privilege of bringing before the Debating Society as the second motion which has ever been moved in the new Debating Hall, at Oxford, on Thursday last. Well, Sir, I wish that you and all who now hear me, could have been present at that debate, only I am afraid there would not have been room for you, for not only were all the benches filled by members of the Debating Society, but the strangers' gallery was also crowded by dons and clergymen, and last, though not least, by ladies—(laughter). But I wish, at any rate, that all those who for a moment hesitate in giving Mr. Darbishire their cordial and warmest support could have been with me on that occasion, and I will engage to say that every shadow of hesitation which they now feel would have melted like mists in the beams of the rising sun. I wish they could have been there; and I am quite sure it would have touched their hearts as much as it would have cleared their minds, to hear how one after another stood up, when I had sat down, and urged pathetically my plea for a College which should represent, honestly and faithfully, scientific research in the domain of Theology at Oxford. It is perfectly true that we encountered a certain amount of opposition. In fact, you may say, if you like, that we encountered overwhelming opposition—(laughter.) It is perfectly true that the men of Keble, beneath the terrorism of the confessional, turned out in force, and defeated my motion by a majority of 77; but had the majority been seventy times seven, I trust I could have exercised the spirit of Christian forgiveness, for had I not nineteen, all loyal hearts and true—nay, twenty, with the President of the Union—the very pick and cream of University life, who held out the hand of warmest welcome to Manchester New College. And these nineteen are more in number than all the students, Divinity and Lay, which Manchester New College itself has to show in London. Such opposition as that is just the very thing that will ensure success. One thing was perfectly established in that debate, beyond the shadow of a doubt, that agnosticism and mate-

rialism, those terrible names for a perfectly innocuous bugbear, have not quenched the interest of young men in Theology at Oxford. Not a single voice was raised that evening to suggest that Divinity was an obsolete or even an obsolescent study. One gentleman—I was very sorry for him, I suppose he had been reading one of those "Church organs" we have just heard of, and what will not a Church organ assert, even a Unitarian Church organ if it suits its purpose—one gentleman was heard to insinuate that, under the guise of an Unsectarian College I was trying to smuggle in a Unitarian seminary. Bnt you should have heard the ringing cheers which greeted my rejoinder, which was simply to this effect. I observed that a very little knowledge was a very dangerous thing. This gentleman had somehow or other discovered that some of the main supporters of the Manchester New College were Unitarian in Theology. So much the better for Unitarianism, which is the only body which, in its corporate capacity, has encouraged with consistency the scientific study of Theology; but so far from Manchester New College being a Unitarian seminary, it had been pointed out by its own Committee of Management that its affiliation with the Home Missionary Board of Manchester was a matter of sheer impossibility, without a fundamental change in the constitution of either one or the other of those institutions. Well, Sir, something at least I have secured for you if you go to Oxford, and that is, that the position of Manchester New College is thoroughly understood and appreciated already at Oxford. From leading graduates I received the most unqualified assurances of welcome of the mest cordial kind; from Professor Green, of Balliol; Professor Sayce, of Queen's; from Mr. Cheyne and Mr. Nettleship, of Balliol; from Mr. Grose, Dean of Queen's; from Professor Rhŷs, Jesus; and from Professor Max Müller, of All Souls. Professor Green in particular informed me that a Free Religious Service, in a Chapel connected with your College, would be a special boon to many leading ladies in Oxford—wives of Professors there. With such a revelation, I should think your gallantry and chivalry alone would suffice to decide your course; but would it not be a glorious thing to see such men as Jowett, as Green, as Max Müller, taking a turn with your own professors in lecturing or preaching in your Chapel, and these are the very men who have gladly promised to do so whenever you ask them. As for the possible position of Manchester New College at Oxford, I cannot see for the life of me how you would be in a worse position than Keble College, which is simply and essentially, in spite of its boasted charter, a Licensed Boarding House, expressly exempted in the very terms of its constitution from those beneficent

changes of a liberalising tendency, past, present, and to come, which may have affected, or may be affecting, or may affect in the future, all other Colleges at Oxford. Why, Sir, the very existence of Keble College, ready at any moment to take up its carriages and fly as soon as the atmosphere of Oxford grows too rarified for it to breathe, is the strongest conceivable proof that Oxford is ready for you; and the only question that remains is, are you ready for Oxford, and if not, why not? Are you afraid of Ritualism? It is the religion of panic, nestling in dread and doubt in the fastness of Keble College, and meditating flight while it keeps the foe at bay. Are you afraid of Broad Church Conformity at Oxford, when a Chapel such as yours is actually asked for beforehand by the wives of Professors at Oxford, and by some who never knew even of your intention to go there? Are you afraid of the decay of theological interest, or of the lapse of religious life? Let the vote of last Thursday be sufficient to dissipate your fears, if there are any on that score. Are you afraid of being ignored, when nearly the whole of Keble turns out to oppose your coming? Is it, finally, because the authority of one great name overawes our better counsels, and makes cowards of us all? My friends, James Martineau is great, but the cause of truth is still greater. Let our gratitude to one who has grown grey in the service of that cause, and who, full of years and full of honours, has all but entered on that retirement which he has won so well and can employ so worthily, move us who legislate now, not for to-day or to-morrow, still less for yesterday, but for the further future and a distant age, to join hand in hand and heart to heart, in the spirit of that independence in which we have been schooled by him, and scatter broadcast over the land from Oxford, the head-quarters of spiritual and intellectual life, the seed which he has sown in the narrower garden-plots of Manchester and London. I think I have said all that is necessary, and all that perhaps could not be better said by others in defence of the Oxford Scheme; but there are one or two remarks which have fallen from Mr. Thom and Mr. Rawson which call perhaps for notice, as almost anything which falls from these gentlemen must. Mr. Thom, you will remember, compared Manchester New College to the rolling stone which gathers no moss. I feel there is a great deal of strength in that argument, but the chief reason why I think Oxford is the proper place to send Manchester New College to, is exactly this:—it has been moving, and moving ever since its existence. We want at last to find some place where, if it once went, it would not come away again. I am fully convinced that if you once sent it to Oxford, no power on earth would bring it away

from that place, and that it would there end its wanderings for ever. Then Mr. Thom asked why Oxford should be a better place for the undergraduate and graduate course of study than London? He, in part, answered that question himself. He remembered that what we think of is not simply the interests of Manchester New College, but equally, and a great deal more, the interests of Oxford; and I don't see how Manchester New College in London, with all its distinguished Professors, and with all its excellent Theological training, would be of great use to my own *Alma Mater*. There was one thing in which all the authorities which I consulted, particularly Professor Max Müller, agreed, that the one essential thing to our success in Oxford, the one thing which he so particularly desired, and would be inclined to welcome, and which he was sure would supply a real want, was the presence of your Professors at Oxford. Whether your College was there or not, whether you had a house of residence or not, that at least you should have. To them especially he would hold out a hand of welcome. There is a demand for their work there, and there is nobody to do it. There is a special call upon you to supply that demand, especially if in doing so you could at the same time so much benefit the College itself. Then it was suggested by Mr. Rawson that there would be a certain amount of cliqueism at Oxford, which would prevent your men mixing freely with the rest of the University men. Well, there are cliques at Oxford no doubt, but it is not the honour-men who take any account of them; and the existence of that cliqueism does not prevent men who belong to no great public school from mixing with the best of society, in the true sense of that word. I belonged to no great public school, and I did not find any difficulty in mixing with what society I liked to mix with, or found it the least advantage to mix with. I don't wish to occupy more of your time, but I will say this in conclusion, that Oxford is the one place above all others in the world, where a man is valued for what he is worth in himself, entirely irrespective of any côterie or clique.—(applause).

The Rev. H. W. Crosskey, Birmingham: I wish at the outset to say, that I entirely decline to accept the position in which my friend Mr. Darbishire appears to place the opponents of his Amendment. I do not feel, as he feels, that there is a kind of New Jerusalem before us, with its gates wide open for us to enter. I hope no one will imagine that in opposing the Amendment, we do so for the purpose of dragging down the standard of learning, or for the purpose of interfering with the purity and depth of devout religious life—(hear, hear). Oxford is described to us as the living

heart of the most solemn life of England; and it is said that in going to Oxford we shall be able to partake of that life, and to receive and bestow its spiritual benefits. Oxford is represented by the last speaker as waiting to receive us, as longing for our entrance within its ancient walls. Oxford is the home in Religion of a conformity to creeds against which the Churches to which we belong have waged, and must wage, a perpetual war. Whatever rationalism there may be in the views promulgated in Oxford, however nearly its Theology may approximate to the Theology of the Rationalistic school amongst us, however closely those who follow the most Rationalistic line of criticism may come to the standard of the great Oxford writers, it yet remains true that the religious faith of Oxford is united with the philosophy of Mr. Jowett's Essay on Casuistry, and that it is blended with a kind of conformity with which I believe the free life of our Churches is absolutely in antagonism—(hear, hear). So far, therefore, from regarding the atmosphere of Oxford as one in which we shall find a fitting home, so far from thinking that Oxford will open its gates to us with welcome, I believe that the moment it appears, as it must appear, that the Ministers trained in our College go to the Churches in which, in the exercise of their independent thought, Unitarianism is preached—as it must be by any man who believes it, without any forfeiture of his independence,—the moment we have it evident, as it must be evident, that our Ministers are trained for the pulpits of Non-subscribing Churches, Oxford will not welcome us; and liberal Oxford, and the very men whose theological views are nearest to those that are here professed, will be in direct antagonism to us—(applause). Honoured names were quoted, and it is an odd thing that I have had the opportunity of a very recent conversation with one of the very eminent men to whom Mr. Geldart alluded. I will not give his name, because I think private conversations should be somewhat delicately used in debate, but I will assure the meeting of the fact, that he expressed his feeling that it would be antagonistic to the progress of liberal thought at Oxford if any such step were taken as that we contemplate—(applause). He said you may have Professors here, perhaps, to look after your students, but do not set up, outside the University, any separate organic institution. Keble College has been quoted. I do hope that the conscience of the nation will be aroused against reintroducing into Oxford, by the establishment of denominational Colleges, the thin edge of the old principle of tests. If there is anything that should make us pause before taking this step, it is that we have such an example set as Keble College. Keble College indicates

one of the worst phases of the effects of sectarianism in England. But it is urged that we may have a chance of reforming Oxford; and Mr. GELDART pleaded for the sake of Oxford that we should go there. He wondered how we were to change Oxford from London; what we were to do to get rid of the evil of conformity in Oxford, when we had our institution in London. The way to change Oxford now in Theological matters is the way in which we have changed it in other matters. We did not win access to those ancient Colleges by virtue of the exertions of the members of the University themselves. We won our way by the strong free life of the people of England awakening, and arousing a demand to enter. In my opinion we shall only remove that which is the grossest injustice in a national University—the binding of Divinity Professors to articles of faith—by the wide-spread demands of those who believe in religious freedom, and who believe that a national University should not labour under such restraint. Mr. GELDART spoke of the bridge that was needed, and which, in his own case, he should have valued. We are extremely glad that Mr. GELDART did find a way to us; and the way he took others may follow. I entirely agree with what Mr. RAWSON has said, that you may possibly make the College more denominational by removing it to Oxford. You will either make it more narrow, or you will utterly disintegrate it, and hand it over to the spirit of lukewarm conformity. I should like the practical appeal of Mr. THOM with respect to the vagueness of the proposed movement, still to be thought of, in spite of the answer which Mr. ASHTON gave to it. It is said that our College is not to be a denominational hall, and that it is not to be a lodging-house. What is it to be? Our young men are to go to Oxford and scatter themselves through the Universities. If they do they must either reside in some College, or they must reside in lodgings. Until they have taken their degree you can not touch them, unless your College becomes a lodging-house. If you want them before they take their degrees, they must have an abode with you as in a lodging-house. If you only propose to have young men after they have taken their degrees, you can not use as an argument the advantages of educating them with the sons of Laymen. They will not be the companions of the Laymen who are sent to College to go through the ordinary undergraduate's course. Those who have taken their degrees, and live in a hall apart from the University, will have no College relationships, and simply be numbered among the ordinary residents of Oxford. It is said that perhaps a certain number of young men, who have been trained for the Conforming Ministry, may feel the

burden so great as to come within our walls. I venture, before this meeting of Trustees, to protest against the idea that we are only to look for the ministry of our Churches to those who may come to us from other bodies, and for whom this kind of special provision must be made. If there is a deep and holy life in our Churches, a life which I am glad to know is deepening and growing, I do not believe in the failure of our Churches themselves to provide Ministers from within their own boundaries. One word with respect to the education of our Ministers. I entirely scorn the notion of any cloistered confinement. I do not think that anyone would advocate it. I do not think the Committee or the Trustees would; and I am certain that if the students were what they were in my day, they would not make much of a cloister of any institution into which they were put—(applause.) With respect to the education in philanthropy, I gladly agree with Mr. Thom who protests against making that a form, and impressing it upon young men in ways which may not be natural to them, or in accord with the growth of their own spiritual life. As a Minister, I heartily sympathise with all who protest against the opinion that we are bound to go through certain mechanical philanthropies, whether our hearts are with them or whether they are not. With that kind of spirit I should be the last to sympathise; but it is a very different thing to placing our College down in a place entirely away from the life of the Free Churches of England. Why remove your College entirely from the body of Free Churches that exists in England? Why take it miles away from your Sunday-schools? I do not believe much in the efficacy of peripatetic preaching on the Sunday. I know, as a student, it was awful work to me. I do not think there is much spiritual improvement in it. But when philanthropic work is carried on, in union with theological training, it is a great and noble thing for our future Ministers. It did an infinite amount of good to the men turned out from Manchester. We were not interfered with. Our honoured tutors never dreamt of putting mechanical pressure upon us, but we sympathised with the life of the Churches. Of our own accord we went down to Mosley Street. I was under the Christian teaching of Mr. Curtis, and learnt infinitely valuable lessons of ministerial work—(applause). I know that a difficulty is felt by some because the Churches in which practical work is to be had are largely called Unitarian. I think it is a shame that any man should be sneered at for saying that he is a Unitarian, when he keeps his personal independence unpledged, and when he keeps his Church perfectly free while he expresses his individual opinion. I venture to say that the Minis-

ters who have gone from Manchester New College have not been unfaithful to their freedom. I do not know one single instance in which they have imposed any test whatever. I know, as a rule, we have not been catechised, or if we have been catechised, I do not think we have had the worst of it. It is not well, it is an anomaly, and it would be an injury, to place the College in which our Ministers are to be educated at a place entirely away from the life of the Free Churches of England. My own sympathies would go entirely with the place to which I am bound by so many ties of College life, namely, with Manchester. Someone has spoken with pride of Oxford. I think we shall have another pride. The Nonconformists of England have fought for and obtained entrance to the national Universities. They have done more than that: they have shown in the capital of Nonconformity a love of learning which is raising a University in your midst. The free Nonconformist life of England is the life which feeds the life of its Free Churches; and because I would not have these ties—these historic ties—cut asunder, because I would identify the life of our Churches with the free spiritual life of our country, I plead as I have pleaded to-day, not with any idea of lowering the standard of learning, or with any paltry jealousy, or in any sectarian spirit, but in the best interests of free learning and devout worship.—(Applause).

The Rev. R. A. Armstrong: As a preface to my remarks, I will, with your permission, Sir, read once more an extract from the letters of the late John James Tayler, which Mr. Darbishire has already quoted. In the second volume of his Letters, we find, under date 1864, these words:—"Though it will not be in my time, and I should regard any precipitate "forestalling of such a result as positively mischievous, and likely to retard "rather than advance the cause of religious liberty, I hold it to be nearly "inevitable in the course of future events, that our dear old College, with "its accumulated memories of Warrington, of Manchester, of London, will "be ultimately an independent foundation in one of our ancient seats of "learning." Every old pupil of Mr. Tayler, when that passage meets his eye, must ask himself, what were the changed conditions in which he foresaw that such a revolution must and ought to be brought about? I cannot help supposing that we shall all agree that what he foresaw was the movement of the higher education of Nonconforming England, in conjunction with Conforming England, to those older Universities; and he foresaw that when the laity of our Nonconformist Churches came to be educated at Oxford or at Cambridge, then the time would have come that our Ministers

should go there too. That migration has taken place with extraordinary rapidity since the words I have quoted were written. Mr. Tayler, however, did not probably foresee that within so short a time after his departure from this life the change he spoke of would take place.—I desire to occupy one or two minutes by referring to the number and class of students at University Hall, a kindred institution to our College, because a great deal has been vaguely said about the migration of our laity from London to Oxford and Cambridge, and I wish to shew how completely that has taken place. I have here a list of the students at University Hall from its foundation in 1849. We may divide the history of the Hall into three decades; and I will show you how, at the beginning of that time, the whole of the better known and more influential families connected with our free churches sent their sons to be educated there, while now they have completely turned their backs upon that Institution. We find in the first ten years of the existence of University Hall, that there were no less than 54 students, excluding Theological students, bearing such names as Bicknell, Courtauld, Field, Murch, Gaskell, Greg, Kenrick, Lawford, Scott, Wood, Darbishire, Kitson, Martineau, Rathbone, Romilly, Needham, Talbot, Bright, Dowson, Leech, Paget, Venning, Cobb, Peyton, Carpenter, Grundy, Price, Schwabe, Taylor, Beale, and Pender. In the next ten years, there were 39. In the first five years of the last decade, 1868 to 1878, there were only 15, and in the second five there were but 4 that could be placed in the same class. In the year 1874, not one of those families whom we should recognise as having a right to a place in such a list sent a student to University Hall. In 1875, there were three entered, bearing the names of Barham, Osler, and Russell; in 1876 and 1877, not one; and in 1878, a single individual. Now that completely shows how utterly our laymen are being cut off from intercourse with our students for the ministry, and our ministry from intercourse with our young laymen, under the present condition of things. But I, as an old student, both of University Hall and Manchester New College, wish to bear witness to the extreme interest and value of the intercourse which I then enjoyed with the young laymen who were connected with our free churches; and I say that that had perhaps more influence, or quite as much influence, in fitting me, as far as I have been fitted, to become a Minister, as the academical and scholastic training itself. We find that the Gilchrist Trustees have recognised this great change, and have ceased to give a scholarship to University Hall. They have recognised the fact that the higher education of the country has passed from London to Oxford and

Cambridge. Mr. Beard has said, in the speech with which he opened this debate, and in which he appeared to me warmly to favour the Oxford Scheme, that the men who wish for Oxford are the most far-seeing. He said, however, that the main purpose of this vote to-day was to decide whether the College shall go at once to Oxford or Cambridge, or be retained for the present in London. I think it would be more correct to say that the question upon which we are called to vote is this,—whether the labours of the Committee, during the next year or two, shall be directed to preparing the way for removal to Oxford or Cambridge, or shall be directed to so consolidating the Institution in London that its removal during the next generation shall be absolutely impossible. Mr. Thom has complained that the Oxford Scheme is too vague, and that we do not know what we are asked to vote for; and yet he said himself that he does not commit himself at all to any of the details of the London Scheme. He has asked us to vote quite in the abstract that we should stay in London, but he deprecates our voting vaguely upon the question whether we shall go to Oxford. I shall for a moment lay stress, not upon the value to Ministers of the association of Lay undergraduates, but on the value to Lay undergraduates of the association with Ministerial students. I say that while the free churches of this country, especially in our large towns and especially in the north, are gaining rapidly and strongly upon the lower classes—classes of a lower social grade than once filled them—the sons of men of such a class as I see represented here, and who have associated themselves with the history of Manchester New College, are rapidly passing away from our midst, and that this is the inevitable result of those young men being brought up in the older Universities without any opportunities of forming friendships with, or in any way comprehending the aspirations and thoughts of the young men who are afterwards to be the Ministers of these Churches. Unless you can bring them together, these Oxford and Cambridge undergraduates will inevitably pass away from the free churches of this country, and you will have a ministry preaching to the artizans and so forth, while our Churches are left without that higher culture which we desire to see preserved as an element in our midst—(hear, hear.) Mr. Crosskey has told us that it had been whispered to him by some one whose name he declined to give, that the influence of Manchester New College, in going to Oxford, would be to retard the progress of liberal thought there. I should like to know what kind of liberal thought the gentleman referred to had in his mind. Is it the liberal

thought of an earnest Nonconformity, or is it the liberal thought of indifference on all religious subjects? If this last be the liberal thought in question, it is true that this College of ours going to Oxford would be entirely antagonistic to that tendency.

Mr. Crosskey: What I meant was, that those who wished to promote the freedom of the Universities would be impeded.

Mr. Geldart: The gentleman whose authority I referred to is Professor Max Müller, the same gentleman who spoke to Mr. Crosskey.

Mr. Armstrong: It appears to me that we are somewhat wanting in faith and in confidence in our principles, if we think that our professors and students can go to Oxford and exercise no influence whatever upon the life and thought of the day. So far as I have had the opportunity of conversing with persons interested in this movement, the only policy which appears capable of awakening any enthusiasm is the policy of going to Oxford, while the caution—possibly a wise caution—the timidity, and the fear which have prevailed both outside this room and in the speeches which we have heard to-day, have been amongst the advocates of the "stop where you are" policy. All those who appear to be earnestly moved in this matter, and deeply and strongly desirous about it, are the friends of the Oxford policy. Mr. Crosskey alone of speakers on the other side has shown any enthusiasm; and he is the exception which proves the rule, for the enthusiastic parts of his speech were precisely those that had nothing whatever to do with the question under discussion. The great intellectual and religious world of England is now feeling the want of something which we are able to give. Those principles which for a hundred years this College has professed, maintained, and exemplified, are now wanted by the world. And yet men hardly know what it is they desire, and little dream that the very thing which they want to meet their religious needs, to meet their intellectual needs, and all their restless needs, has actually found incarnation and embodiment in any existing institution. Great will that benefactor of our country be, who shall first exhibit upon a conspicuous platform the realisation of those longings of the intellectual mind and the religious heart of England, even though in a modest form. It is for these reasons that I desire to support, with all my heart and soul, the Amendment of Mr. Darbishire, conceived, as I believe it to be, in a spirit of the highest faith, the broadest love, and, as Mr. Beard himself has said, the deepest and most far-seeing wisdom.—(applause).

The Rev. John Gordon:—I rise for the purpose of giving what opposition I can to the Scheme for removing Manchester New College to Oxford, and of expressing in a very few words why I shall vote against the Amendment. I have looked with considerable care for reasons which have been given in the Report of the Committee, or in the statement of Scheme No. II., or in the speeches which have been made here to-day, to justify the removal from London to Oxford. Very strong expressions have been used in favour of that removal: but as far as the rational defence of the matter is concerned, there has been, to my mind, a great deficiency of argument. Some of the reasons given are not at all relevant to the question before us. The desirableness of establishing a Free College Chapel in Oxford is one reason assigned. The influence which this College would exert upon the free teaching of Theology in Oxford, is another reason. The attractions which the College would afford to liberal Theological students in Oxford, is a third reason which has been given. All these reasons, Sir, are inapplicable. Our College is not established for the purpose of preaching, or for the purpose of drawing students from other communities, or for the purpose of exerting a general theological influence. It is a College for the purpose of specific instruction to those students who accept its conditions,—instruction mainly in preparation for the Christian Ministry; and such reasons as those referred to have no application to what seems to me to be the essential object for whose maintenance Manchester New College exists. When I put these reasons which I consider inapplicable on one side, there are two remaining, as far as the case has been expresssed either in writing or by speech. The first of these reasons is, that the Secular education which prepares for the Theological education in Manchester New College may be gained by graduation at Oxford. Certainly it may. But such education may be just as well gained by graduates in the London University. There is no difference between Oxford and London in this respect; and as Mr. Thom has very clearly put it, if that be the object, this object can be accomplished by the College remaining in London or being fixed in Manchester, as well as by its being transported to Oxford. The other reason, which has been insisted upon very largely, is the improved intercourse which would be established between Lay students and Divinity students. I have not, however, heard a single statement made to shew why Lay students should connect themselves with Divinity students in Oxford, any more than that they might connect themselves with Divinity students in London. The matter has been assumed as though it were a

fact; but nothing to justify that fact, as far as I have heard, has been advanced by any individual who has spoken on this subject. Now, the objection to the intercourse between Lay students and Divinity students of our class is stronger in connection with Oxford, than it could be in connection with London or any other place. Everybody knows, who knows anything about Oxford, that the Church atmosphere which prevails there is altogether adverse to the liberal expression of theology out of the pale of the Church of England itself, so that men stand in a more disadvantageous position in Oxford for connecting themselves with any free teaching of theology, such as our College supplies, than they do elsewhere. I know perfectly well, as perhaps every gentleman in this room knows, what the common effect is upon persons connected with Dissenting families who have been educated in Oxford. The influence of Oxford upon them has been, I do not say to alienate them from Nonconformity altogether, but to produce in them such a sympathy with Church of Englandism in all matters of social preference, as would not have existed had they not been educated there. In Cambridge, the students who have gone from Dissenting families have had opportunites of connecting themselves with Unitarian worship; and, I ask, has it proved to be the case, that they have availed themselves of those opportunities so as to forward or sanction the preaching of liberal theology, though this would have been done under influences which were far more natural than any which a settlement of this College in Oxford is likely to afford. But, Sir, giving all the strength which you choose to give to the two reasons I have mentioned, allowing that my objections to them are not sustainable in the force in which I have endeavoured to state them, are such reasons as these—that we may graduate our students in Oxford, and that we could promote a better intercourse between Laymen and Divinity students—are reasons like these sufficient to justify such an important step as the removal of this College from London to Oxford? The thing is absurd. There must be other reasons, which are not expressed either in writing or in speech, which have led the gentlemen who are so anxious that this removal should take place to advocate that change in the way and with the force they have done. The reason which suggests itself to my mind—for I am left to form my own opinion of the matter, inasmuch as it has not been placed before us in the argumentative shape in which perhaps it might have been placed—the reason which suggests itself to my mind is, that there is an inclination on the part of certain supporters of this College to connect themselves with the Church of England, rather than to connect themselves with Nonconformist associations.—(Cries of "oh," "oh,")

Mr. Ashton:—I protest against this charge. I think it is a charge that ought not to be made against any of us.

Mr. Gordon: I impute no motives to any individual. I do not judge the matter on personal but on logical grounds. I mean to say that, so far as I can understand the meaning of the movement, it is—for it must be—to promote a union between the Church of England and Manchester New College, instead of a union between Nonconformity and that College. I infer this, not from what I conjecture as to the feelings and intentions of individuals, but from the argumentative state of the case as it is offered to me. If I were to propose that Manchester New College should be put down side by side with some Dissenting institution, it would be rightly concluded that the proposal was in sympathy with Dissent; and I thus conclude that to put it down side by side with Church of England institutions, indicates sympathy with that Church. Such sympathy plainly appears in the whole class of those reasons, which I have rejected as irrelevant to the true nature of the question before us. If there existed a system of free theological teaching similar to ours in Oxford, then it might be natural for us to remove there; but there exists no such system in that place. Oxford theology is bound down by subscription to the articles and formularies of the Church of England, and wherever there is that kind of liberal expression which Mr. Geldart speaks of, wherever such liberality is permitted, it is in direct opposition to the professions and subscription of the individuals by whom it is practised. If you escape the superstition of orthodoxy, it is only by cultivating heresy in a dishonest form. Manchester New College is a Nonconformist College, established on a Nonconformist basis. No Divinity students can enter the College without receiving a certificate from three Protestant Dissenting Ministers.

Mr. Darbishire:—Your remarks in reference to certificates from Protestant Dissenting Ministers apply to the students on the foundation. The College is open to any student who chooses to pay his fees.

Mr. Gordon:—Whether the requirement applies to all possible students or not, it stamps upon the College a Nonconformist character. The whole history of the College confirms that character. The pamphlet I have received containing a discourse by Dr. Barnes, delivered at the commencement of this College, sets forth that character in the strongest terms. What does he mean when he speaks of the cause for which the best blood of our countrymen has been shed, the cause of civil and religious liberty? What, but the cause with which Nonconformity was identified as

opposed to the Church of England. To go to Oxford would, as far as such a procedure could operate at all, interfere with and destroy the Nonconformist character of this essentially Nonconformist Institution; and therefore, Sir, it is that I oppose the Amendment with all the strength I can command.

Mr. Gordon resumed his seat on being told by the President that the time for speaking allotted to him had expired.

Mr. James Heywood, F.R.S., said, that it was important in considering this subject, to look to the localities in which English Unitarianism has principally flourished. Our congregations are generally connected with commercial centres. In North Lancashire, from 1847 to 1857, when he represented that division of the county, there were only two Unitarian chapels, at Lancaster and Preston: but, more recently, Unitarian congregations have been formed at Accrington, Colne, Burnley, Rawtenstall, and Blackpool, the majority of which towns owe their prosperity to commerce. Since the abolition of subscription tests at Oxford he had watched, with much interest, the line taken in that seat of learning, under the changed circumstances of the time; and it seemed to him that a considerable proficiency in classics is now encouraged at Oxford, as a means of maintaining academical exclusiveness. Public school men are especially likely to succeed in this line, and students with high classical attainments would, on that account, take a better position among their cotemporaries in Oxford colleges. He had been recently present in University Hall, London, at the delivery of Professor Upton's address to the twelve students of Manchester New College, and he doubted if any of those young gentlemen would be able to obtain an Oxford college classical scholarship. If Manchester New College were to be removed to Oxford, he did not expect that the classical students of that University would welcome the alumni of our College. And the high classical training there insisted on was not, in his opinion, a good preparation for the Unitarian ministry at Colne, Accrington, or Rawtenstall. For these reasons he could not support the Amendment which had been proposed. With regard to the University of London, the most distinguished persons who were available were selected as examiners, and some of them set very difficult papers, so that a large amount of varied reading was requisite, even for a pass at Matriculation. He agreed with the Rev. W. Gaskell, and the Unitarian Home Missionary Board, that a candidate for the ministry should show that he had some power of speaking before he was admitted to study. He remembered the

late Mr. George Moore, of London, once remarking, that no clergyman of the Church of England need come to him, to ask for his aid in church promotion, unless he could preach in the open air in Bow church-yard. In our case, we might have an open air exercise in preaching on the sands of Blackpool. At the present time, a great step in university history was about to take place in the establishment of the Victoria University. He approved of the arrangement of the Owens College not to have a general Matriculation examination; he thought, that that open system for entrance gave great liberty in educating students for the ministry, and he wished to wait until this new University was settled.

The Rev. S. A. Steinthal:—I have been very much struck, during the debate, with the fact, that not a single speaker who has addressed this meeting has said a single word in favour of the Scheme that has been proposed to us as the London Scheme. From the gentleman who moved the resolution, we heard an opinion expressed that it would be far better if we could come to Manchester instead of remaining in London; and the seconder of the resolution gave us clearly to understand that his heart was leaning towards Oxford, although his explanations were in favour of London. Mr. Thom, who spoke with so much power, told us that his intention was to vote against the Amendment, in order that he might introduce other amendments upon the London Scheme. Everyone who has spoken against the Amendment has declared himself antagonistic to the original resolution, and it does seem to me rather a dangerous point to which we are now tending; for if we come to a vote upon the question we may perhaps find, that though we can easily dispose of the Amendment, we have not approached anything in any way near to a settlement of the question. As soon as this one question may be put out of the way we shall have, immediately, a whole host of other amendments springing up, as necessary to be considered before we come to a final vote that will settle the future policy of the College. The idea that we are to hurry on our decision, and that we are bound by six o'clock to give a vote upon the final question, seems to me a very wild idea indeed. This question is far too important to be settled by a catch vote, given just as gentlemen are going away for their trains. I trust we shall show sufficient interest in the great movement in which we are engaged, to give the question the fullest consideration before arriving at any decision—(hear, hear.) I feel that many of the arguments which have been adduced against the Oxford Scheme are arguments which do not

touch those who really desire to see the Oxford Scheme carried. I know it is a very difficult thing indeed for anyone of us to rise to speak against the views entertained by men for whom we have naturally so deep a respect as we must have for men like Mr. Thom and Mr. Gordon, who fought our battles when we were young, and led our churches in the way of everything that is noble and pure and good. But we never dreamt for a moment of striking friendship with the Church of England; such a thing was never suggested to our minds till this very day. These, and other Utopian dreams did not occur to us, though they have occupied a good deal of attention this afternoon, and taken up a considerable amount of our time. But we do believe that the national life at the present time receives from the great national Universities an inspiration and power that it cannot derive from any less important source. No doubt, London is a large city, but it is not a city possessing the life of a University town. London is a complication of various bodies of men unconnected with one another, living separate lives in separate cliques. There is no London life in the sense that there is Oxford or Cambridge life. Men that are trained in London are left to their own resources. I speak from some knowledge when I say that men are not confined merely to one College, or to associations they formed before they reach the University. Cambridge has been spoken of, and we have had proof positive there of the good effects which our free Theology would have in a University town. We have seen that two of our students at Manchester New College have been influenced to join that College by what they learned in that small room in Green Street—(applause). How much easier would the task be to reach the hearts of men, how much more open would the way be if the College itself, with all the advantages which its staff of Professors offers, with all the associations which its students would bring with them, were settled in the place? I wish not to give a silent vote, but to say that I am compelled by my conscience to support the removal of the College to one of the national Universities.—(applause).

The Rev. C. Wicksteed:—I have only two grounds for occupying any portion of your attention this evening. The first is that I am one of the very oldest, though very humblest, of the Trustees of this institution, having commenced my subscription about 43 years ago; and the next is, that I was appointed 31 years since a member of the Special Committee of inquiry as to where this College should be placed, whether in London or Manchester, or elsewhere, and that I am, with the excep-

tion of Mr. Heywood, the only surviving member of that Special Committee. My anxiety was to remove this College to London on the very grounds that these gentlemen are advocating its removal to Oxford or Cambridge, that we might be on the full tide of the national life; and I hold to every word (in that reference) of my report which I hold in my hand, dated 1848. I am still in favour of our moving with the tide of national life. When we proposed to go to London everything was in favour of the metropolis. There was not only the University College, which was the only place then of very large proportions free from tests, but there was University Hall, presenting us with a *locus habitandi*, all ready for us to go to. Now, the reason that I don't go with this other movement is, that I don't think the cases are at all analogous. On the former occasion, there was no place in any serious competition with London; but now, in addition to the undiminished claims of London, we have the little monosyllable "or" in the Amendment (Oxford *or* Cambridge), bringing us face to face with the difficulty of a decision. Mr. Steinthal says that we ought to defer coming to an issue on this question. I think I may say that the substantial question is between remaining in London or going to Oxford. That is really the question before the meeting. As for our not dividing this evening, the subject has been discussed more amply than I think I ever remember any other one—through the press, through the post, by private conversation, and at endless Committee meetings. The Committee has been sitting, I believe, four years; and if we cannot come to a decision this evening I think we shall never be in a position to do so. The feeling of our laity in the last generation was, and in the present generation increasingly is, to send their sons to Cambridge, and so it is with the Ministry. But I notice a great disinclination in the supporters of the Amendment to press the claims of Cambridge. What is the reason of this? The tendency of the great majority of our Laity, as well as of our Ministers, who send their sons to either University, is to send them to Cambridge. Look, then, at your position. You want to bring your young Laity and young Divines together, and you virtually propose to leave Cambridge, which you partly know, out in the cold, and go to Oxford, which you have not tried. What is the reason why so little is said of Cambridge, where the analogies of our intellectual history and culture would lead us to go? I shall vote for remaining in London, at any rate for the present; but if our position justified such a decision, of the two Universities I would prefer Oxford. It was a plucky thing in

Mr. GELDART to go to the Union, as a kind of uncommissioned officer, and make that speech there; but Mr. GELDART will excuse me for saying, that all these amiable things said in the University privately cannot count for very much. If there really be a reliable welcome ready for us, let our Secretaries put themselves in a direct way of ascertaining the fact. I don't think that after all there is so much to discourage us in the present number of our students. We have now the Manchester New College Theological Examinations, which are spreading; and I think that you will not live many years before you see several of these young men entering into these examinations getting such an interest in the subjects, as to lead them to seek the opportunity of entering the Ministry. There is also a body of men amongst our Ministry—a most estimable and admirable body of men—who are conscious themselves of certain deficiencies in their own education, and who are especially anxious to give their sons the very best education they can get, and they will send them to you. I trust, however, that whatever may be the issue of our vote to-night, we shall all pull together. If the vote ends in our staying in London, the lay gentlemen present will not withdraw their support, though they may not give up their ulterior schemes and hopes whenever the time is ripe for them.—(applause).

The REV. J. T. WHITEHEAD said: My contribution to the debate will be a short but, I hope, a practical one. I have, within the last month, had the pleasure of seeing my only son enter his name as a student in Manchester New College; and I can only say that if the Scheme now proposed had been proposed and carried years ago, and the College had now been at Oxford, he would not have gone there with my consent and approval. In the first place, I am not quite sure that I should have cared for him to go to Oxford at all, because while acknowledging that much may be said as to the advantages of Oxford in the way of gentlemanly companionship, and as a school of polite manners, and so forth, it seems to me that in the religious, political, and social tone of Oxford, there is very much which would be totally unsuitable for a son, and grandson, and great grandson of Nonconformist Ministers; and which would be the very last influence that I should wish my son to be subject to. But in the next place, if I did send him to Oxford, I do not think that I should want him to go to Manchester New College if it were there, because it seems to me that an Institution unattached, unknown, and unacknowledged, as that would be, would be the very worst introduction for him to any advantages that the society of Oxford

may possess. I believe that all the best "sets" of Oxford would be as completely closed to an outsider, not a member of the University, and not a member of any College connected with it, as Paradise was to the Peri.—(applause). Manchester New College would, I fear, sink there into a position which we should all be sorry to see. We have heard many scriptural quotations in the course of this debate, but there are some words of scripture which come to my mind very strongly. I think of Manchester New College as like Lazarus at the gate, "full of sores, and desiring to be fed with crumbs that fell from the rich man's table," and I may add—"no man giving unto her."—(applause).

The Rev. P. H. Wicksteed pointed out that Mr. Thom had given strong (to his mind, convincing) reasons for sending the undergraduates to Oxford or Cambridge; but had urged that the College should be kept away from Oxford, because of the isolation in which it would there exist from all our Church life, and the uncongenial atmosphere it would have to breathe. Were we, then, to plunge our young men, just at the most critical time of their lives, into this unsympathetic atmosphere, this religious isolation, and then refuse to go and back them? If it was a fact, as he held it to be, that our young men were going, and would go in increasing numbers, to Oxford as undergraduates, surely it was our duty not to leave them to sink or swim in the stream that had been represented as so formidable, and quietly wait till they came out at the other side, but to give them the support of the College and its Chapel. Again, if the undergraduates were to go to Oxford, the graduates would lose precious opportunities of prosecuting the friendships and developing the advantages of their undergraduate years, if removed to London. Mr. Thom declared that he would have the College removed if there were any chance of its revolutionising the Theology of Oxford. He (the Speaker) did not know, and did not think we ought too carefully to inquire, what chances there were of such a thing. There was, probably, little expectation, certainly little result, of revolution, when a certain memorable journey was made to Athens. There was, perhaps, still less expectation, perhaps still less result of revolution, when a yet more memorable journey was made to Jerusalem. What we had to ask was, whether we ought to go, not whether we should be successful. If we now held aloof from the older Universities, we should be responsible for withholding our contribution from the wealth of the national life. Hitherto we had never been self-excluded from any branch of the national life. We had been thrust out; and had never ceased to clamour at the gates of civic and

academic halls, with a generous ambition to take our place amongst our fellow-countrymen at the centres of national life, contributing what we had, and receiving what we lacked. Those gates were now thrown open to us, and we had no right to draw back. Much had been said about the reception we were likely to receive from the Broad Church party. We had been assured that they would give us a warm welcome, and we had been assured that they were very anxious we should stop away. He desired to speak with nothing but respect of the devout and learned leaders of the Broad Church party, but he could well believe that in their peculiar position they might find it difficult to refuse us a welcome if asked to give us one, and might at the same time be very anxious that we should not ask it. It had been said that some of these gentlemen thought the removal of the College to Oxford would greatly prejudice the movement in favour of liberalising the Church of England and removing its restrictive character. He recollected having heard that Erasmus thought Luther's proceedings likely to be highly prejudicial to the cause of Church reform; but he did not think that men who bowed their noble gifts to the task of learning the knack of dodging safely between the meshes of ecclesiastical network, were the men to whom the heirs of the ejected Two Thousand should go for instruction as to the best way of sweeping the network away, or loosing the fetters from the limbs of the captives. Mr. Thom had spoken of the frequent changes of residence as a sign of weakness in the College. "A rolling stone gathers no moss." It was true that the College had wandered; but it was its glory, not its shame. A noble Jewish patriot, when addressing the scattered remnant of his people, as the smoking ruins of Jerusalem told of the final destruction of the City of the Temple, said, or was said to have said, "Citizens once of Jerusalem! In poverty, in misery, in exile, in obloquy, henceforth ye are citizens of an idea!" We, too, since our ejection, had been for two centuries the exiled "citizens of an idea." That was why we had wandered, why we must wander still. But if we followed our "idea," and were faithful to it, God would give us the victory.

Mr. W. H. Herford said:—I have one or two protests to make which have already to a certain extent been made by others, but which I shall take the liberty of putting again very strongly. In the first place, we have been proving our descent from the Puritans in a manner which is highly touching and delightful, by quoting Scripture in every possible sense, and occasionally, it may be, with an absence, not of sense, but with an absence

of that sense which the holy writers probably meant—(laughter.) I shall take the liberty of referring once more to a gentleman whose name has been once mentioned, and that is the Apostle Paul. Paul and Silas were taken before the magistrates, and scourged and put into the stocks. On the following morning, when the magistrates discovered that their prisoners had the right of citizenship, they were of opinion that they had put themselves in the wrong box, and so they went to them—the members of the Free Church of that day—and requested them to go away quietly. "No," said Paul and Silas, "we have been scourged and imprisoned, and put into the stocks, "contrary to law, and we shall not go out quietly. You, the persons "who sent us, will be kind enough to come and fetch us." And so they waited until they came and fetched them, and took them out. I take the liberty of saying, that ever since this matter has been touched upon I have been thinking of that very thing. Our ancestors, the Nonconformist members of the Church, ought not to be forgotten, when we talk about the stream of national life—(hear, hear.) When we were turned out in 1662, I think there was a very considerable carrying out of the course of conduct of those magistrates to which I have just referred. We were turned out, which is like being imprisoned, and we were scourged in various ways. Since that time the national Church has been by degrees, one after another, taking off here a fetter, and plastering there a stripe, but every one of these was a mere mitigation. They were not that withdrawal of a direct wrong which was done to us, and which can only be met by a repeal of the Act of Uniformity—(hear, hear.) We are now outside the Church of England, and we ought to stay outside both the Church and the Universities, until these wrongs are undone, and until the doors are thrown perfectly open, until the head of our College can sit upon the same board with the heads of other Colleges, until—in point of fact—there is *no* difference at all made. That that will come, not immediately, but one of these days, is to me as certain as that the century will come to an end. But I have another protest, and that is, that until the Universities are reformed, until they are reformed in a fashion of which we have very little idea at present, I do not believe that Oxford would be the best place to take our College to.

The Rev. Richard Pilcher, B.A., quite agreed that our students should be brought into contact with the broad stream of national life; but he thought this would not be best attained at the older Universities. The University of London had rendered enormous service to the nation by

upholding the cause of free thought and free speech, when such were in less repute than they are to-day; and by raising the standard of learning throughout the country, when the older Universities neglected the work. The latter had, no doubt, moved in the same direction; but they followed rather than led; had moved comparatively late in the day; with a reluctance which but slowly gave way before forces acting mainly from without, and in a spirit of compromise between the new learning and the old creeds aptly described in the oft quoted lines,—"How happy could I be with either, were t' other dear charmer away." Their spirit was in direct opposition to that which had from the first animated Manchester New College, and would offer a very unhealthy mental atmosphere to her students. The future would, he felt sure, belong to the cause of free thought and free speech, and the sympathies of the nation would go more and more with those who have consistently upheld that cause. It would, therefore, in his opinion, be folly,—and what was worse, it seemed to him downright ingratitude,—to desert a University which had borne the heat and burthen of the day in a cause which they all had at heart, to throw in whatever influence they had with another which, at the best, was but a half-hearted convert and a halting upholder of that cause. For other reasons, he would prefer to bring back the College to Manchester; but since the only choice at present presented lay between London and Oxford, he had no hesitation in voting for London.

Mr. G. W. Rayner Wood expressed his fear that a small College like ours, in going to Oxford, would be lost in the mass, or could hardly fail to make itself almost ridiculous. He said that he would merely allude to the great cost of buildings, and to the question whether the Trust funds were applicable to their erection. But he did wish to ask whether those young Laymen, to whose probable yielding to evil influences Mr. Greg had referred, would be willing to expose themselves to the odium of belonging to our College at Oxford? He thought not. He added that he should vote for the London Scheme, but that was only because he could not at present get the Manchester one.—(Hear, hear.)

The President then took the votes upon the Amendment, which was put as follows:—

"That this meeting declares that in its opinion the establishment of the College at "Oxford or at Cambridge, as one of the great seats of national University life, would "eminently conduce to the more effective education of Ministers for Free Churches in "this country; and in the characteristic devotion of this College to free teaching and

"free learning in Theology would, according to the opportunities of its supporters, assist "in promoting generally, for Laymen as well as Ministers, scientific research after truth, "and frank declaration of the progressive results of unfettered inquiry in such matters, "and thereby help in preparing the way for enlightened and thorough culture, and for "the worship of God in spirit and in truth in every Church."

There were 17 votes for the Amendment, and 34 against.

The original Resolution,—

"That the College be retained in London,"

was then put, and carried by 31 to 15.

On the motion of Mr. Rawson, seconded by Mr. Lupton, the meeting was adjourned, for the consideration of the other heads of the Scheme, till the close of the Annual Meeting of the Trustees in January.

Mr. Heywood moved a vote of thanks to the President, and the proceedings terminated.

Appendix.

SPECIAL REPORT OF THE COMMITTEE

ON THE

ENQUIRY ORDERED 24TH JUNE, 1875.

THE Resolution, in pursuance of which the following Report is submitted, was passed at a Meeting of Trustees, held in London, on the 24th of June, 1875, and is as follows:—

> "That the Committee be requested to consider the present pecuniary condition of the College, and its practical efficiency in relation to lay students, as well as to students for the ministry, with especial regard to the duty, in these respects, of Manchester New College at the present day."

The Committee, having held many meetings, and having more than once asked information and advice from the Professors, now make a general statement of the case as it has presented itself to their minds.

The first point offered for consideration is, 'the present pecuniary condition of the College.' A Table annexed [A] contains a comparative statement of the accounts from 1849 to the present time. In 1849 the subscriptions were £770., declining to £620. in 1853, the last year during which the College was in Manchester. In 1854, the removal to London increased the subscriptions to £1289., from which point they fell in 1868 to £891., rising again in 1875 to £1005., and standing at present at £914. During the same period the income from realized property has more than doubled. It is not necessary to follow its exact fluctuations; it is enough to say, that while in 1849 the receipts from rents and interest were £731., they were in 1878, £1617. Even the latter sum, however, inadequately represents the

full pecuniary resources of the College, inasmuch as it takes no account of the increased saleable value of the Yorkshire estates, which the Committee feel justified in regarding as an important reserve of capital.

The Committee have also reason to believe that the subscription list might be much enlarged, if the necessity for increased income could be demonstrated to the public. On various occasions during the period mentioned, appeals for congregational collections have been successfully made; the income derived from this source alone being, in 1871, £409. For other minor particulars of income, reference may be made to the Table.

The change made in the constitution of the College on its removal to London were such as to render all comparisons of its expenditure, at periods before and after that date, fallacious. It began in 1854 with an expenditure upon Professors' salaries of £1100., which, after fluctuating between that amount and £1300. for some years, has lately risen, owing to temporary circumstances, to £1730. Miscellaneous expenses have varied from year to year between £219. and £497. The other two chief items of expense are University College and Hall, payments to which vary with the number of Manchester New College Undergraduate Students receiving instruction, and Exhibitions to Students, the sum of which increases with the efficiency of the College.

The general conclusion to be drawn from these facts, is, that whether the balance on any particular year be for or against the Treasurer, the actual and possible pecuniary resources of the College are sufficient for its wants, and that should any development of its usefulness present itself as desirable, it need not be hindered by lack of money.

A second Table [B] shows the number of students, lay and divine, from 1854 to the present time. The Divinity students, who in that year were ten in number, have varied from twenty in 1862, to eleven in 1866, and twelve in 1876. In the latter year External Scholarships of £50. a year for two years, enabling men to graduate at any British or Irish University, with a view of coming to Manchester New College for the Theological course, were for the first time given. In 1877 there were thirteen students in the College, and three external scholars; in 1878, eleven students and three external scholars; in the present session (1878-9), nine students and two external scholars. The number of students has thus again almost reached the minimum from which it started in 1854.

The attendance of regular lay students at Manchester New College may be said to have practically ceased. In 1862 there were three; then

for four years in succession, none; afterwards, at intervals, one; and since 1872, again none. A few occasional students have sometimes attended the classes of the Professor of Philosophy. When in 1876 women were for the first time admitted as occasional students, the number rose to 17; in 1877 to 21; in 1878 to 18. But of these, 14, 18, and 15 were women.

With the exception, then, of this class of students, which can hardly be reckoned on as forming a permanent element, the "practical efficiency of the College in regard to lay students" must be regarded as non-existent. Whatever may have been the cause of this in years gone by, the reason at the present moment is sufficiently plain. The opening of the old Universities has attracted thither the same class of young laymen as were formerly at York, placed under the care of the Professors of Manchester College. University College has become much more of a local institution than it once gave promise of being, while the young men who, twenty years ago, would have been found at University Hall, are now at Oxford or Cambridge. Others, who in the pursuit of business or a profession have settled in London, have not the time, possibly not the inclination, for philosophical or theological study. The experiment of evening classes at Manchester New College, intended for the benefit of such, has proved a failure; and the Committee can come to no other conclusion than that, under present circumstances, nothing can be done, either to attract lay students such as were formerly in connection with the College at York, or to place them in friendly connection with students for the ministry.

It has been the practice of the College for many years past, to require that all its students should take the degree of B.A. In some cases students already possessing this degree have come to it for the theological course alone; in others, young men above 21 years of age, and able to pass a prescribed examination, have been admitted to that course. But the connection between the College and the University of London has not always been satisfactory. Students have failed to pass their successive examinations at the times prescribed by the College regulations, with the result of producing much dissatisfaction and increased expense. No doubt one chief reason of this state of things is, that the Divinity students no longer, in many cases, come to the College furnished with a good grammar school education, and that insufficiency of early training weakens them through the whole of their course. Young men, who, after having received an ordinary school education, have spent some years in business, find it much easier to acquire as much knowledge as will enable them

to matriculate in the University of London than to pass through the subsequent and severer stages of the B.A. Examination. As a remedy for some of these difficulties, matriculation in the University of London (*with* Greek) was in 1871 made the condition of admission to Manchester New College, and the full course, by that measure, shortened from six to five years. The institution of external scholarships, already alluded to, was a step in the same direction. Judging from the number of enquiries, relative to these scholarships, addressed to the Secretaries, they must be considered an important means of bringing the College into relation with the general public, and they seem to be regarded as an eligible way of entering upon study for the Ministry. They may also be expected to be beneficial in giving variety to the tone of thought and scholarship at the College, whose students up to this time may have been too exclusively of the University of London type. At the same time they are not unaccompanied by difficulties and dangers. In one case already, a young man who had greatly distinguished himself at Cambridge, has elected to remain there, and devote himself to Oriental learning. Another external scholar, studying at Owens College, has from conscientious reasons, abandoned the idea of entering the ministry. Such failures as the latter, however, are incident to any system of training young men for the service of the Church.

The Committee have heard that the Professors of the Lancashire Independent College, who have sent several of their best men to graduate at Cambridge, keep up a constant correspondence with them, and endeavour, successfully, to maintain them in organic connexion with their theological institution. They are of opinion that some plan of this kind might be devised, in connection with Manchester New College also, in the hope of avoiding some of the difficulties attaching to the system of external scholarships.

Before proceeding further, the Committee wish to remark, as they have already done in their last annual Report, that it is only in a limited degree, that the College can be held responsible for the paucity of its students. "It is manifest," they have said, "that the concourse of students to the College will chiefly depend upon considerations over which they have no control:— the general interest taken in theological study; the greater or less esteem in which free religious institutions are held; the attractiveness, or the contrary, of the profession of the ministry; the condition of spiritual life among the classes from which students are, or might be, drawn. It is for the churches which desire to receive ministers from Manchester New College,

and which are ready to complain that they do not receive them, to furnish the youthful piety, and self-devotion, and ardour for sacred learning, which it is the office and delight of the Professors to mould and discipline for service; and it is only too obvious that neither they nor the Committee can furnish the raw material on which they are to work." These are matters with which the Committee, in their corporate capacity, have nothing to do. What they have to provide for is, that the locality in which, for the time being, the College is placed, shall be that in which its work can be best done: that all its internal arrangements and regulations shall be such as to train its students most perfectly: and that the institution shall always stand in the full light of publicity. If an absolute failure of students were to shew that the College was not wanted, there would be no alternative but to close its doors, and to apply its property to some other purpose. Of this, however, there is no danger: it has been seen above that the number of students fell to as low a level as that at which it now stands, 13 years ago; and a recovery to the usual modest average may be predicted now. The question for the consideration of the Committee is, whether any measures which they can recommend will have the effect of accelerating that recovery, and making it permanent.

[One change which the Committee are prepared to propose to the Trustees is the shortening of the course of instruction from five to three years, and the requirement of a satisfactory degree, taken at some British or Irish University, as a condition of entrance. Side by side with this, however, would remain the possibility of access to the theological course, by the examination for young men over 21, now provided for by the regulations; while in connexion with the change, it might be desirable to reconsider the whole question of external scholarships. This measure would relieve Manchester New College of the pain and expense caused by the present numerous failures of its undergraduate students at the University of London; it would bring its students to it at an age when they might be expected to realize more fully than they always do now, the obligations which they are taking on themselves; it would throw, with beneficial effect, upon young men and their parents, a greater responsibility for the earlier stages of their professional education; while the only kind of students (if any) which it would tend to exclude, would be the least satisfactory class with which the Professors have had hitherto to deal. One practical difficulty in connexion with this change, arises out of the fact that some knowledge of Hebrew has hitherto been expected from

students at the entrance of the theological course. But either this requirement might be added, or an increased attention be given to the subject in each of the last three years.]

The Committee are also of opinion that it is highly desirable to lay greater and more definite stress on the practical training of the students. They are aware that they are, at the present time, expected to take part in Sunday School and other work of a like kind, and that in their theological years they are regularly exercised in preaching. But they cannot help expressing their conviction that it would be well if benevolent and religious work were made a regular part of the College discipline, and put upon the same footing as attendance upon lectures and examinations. They would also suggest the possibility of a short course of lectures, in the last theological year, which should deal with the practical part of a minister's life from the theoretical point of view, and give the student some knowledge of facts, with which he will come into contact, and principles which he must apply as soon as he enters upon the active exercise of his profession. The cultivation of a habit of extemporary address is, practically, a difficult matter, but on that account all the more worthy of careful consideration. And lastly, it may be a question whether something more might not be done to foster the specifically religious life of the students, not only as a necessary preparation for their future work, but as a desirable counterpoise to intellectual difficulties and hesitations which are perhaps disproportionately strong at their time of life, and epoch of mental development.

Subject to these general considerations, the question of the locality of the College, a subject to which the Committee have given much attention,—may now be discussed. Three propositions have presented themselves, —1st, That the College should remain in London; 2nd, That it should be removed to Oxford or Cambridge; 3rd, That it should be removed to Manchester, with or without a possible amalgamation with the Unitarian Home Missionary Board.

The experiment of removal to London, after twenty-five years' trial, can hardly be pronounced a signal success; though at the same time it should be noted that the average number of divinity students during these years has not been smaller than at previous periods of its existence at York and at Manchester. But while the College was brought up to London that it might be in close connection with University Hall and University College, the general current of young men seeking the highest instruction has been rather away from than towards those institutions. If the change

recommended above, namely, requiring the degree of B.A., or a special examination, as a condition of admission to the College, were carried out, the last necessary link with University College would be broken, and Manchester New College would be free of all local connection.

Some of the Committee are of opinion that the London life of the students, as at present organized, is not favourable to the successful pursuit of the object for which they are brought together. Scattered in lodgings which, from the pecuniary necessities of the case, are not of the best kind, they are too much left to themselves, both as to the formation of habits of work, and as to indulgence in the various intellectual dissipations offered by a large city; while at the same time they have no opportunity of entering into good private society except such as their own personal connexions may provide. The College course of some students might have been less unsuccessful than it was, if a steadier supervision over their habits and ways of work had been exercised than is possible under the lodging system. Should it, therefore, be decided to keep the College in London, the question of bringing the students under one roof, and giving them at once the restraints and the advantages of a common life might be considered;—a measure which might have the effect of raising the tone of feeling among the students, not only by placing them under wise and kindly oversight, but by affording the stronger a better opportunity of influencing the weaker men.

It must not be forgotten that London, with its numerous Congregations, Domestic Missions, Sunday Schools, and, in addition, its unbounded scope for philanthropic and religious work among the poor, is a favourable locality for that practical training of the students on which the Committee lay great stress. It is also in easy railway communication with many places, which afford the elder students the opportunity of Sunday practice in the conduct of public worship and preaching.

A proposal has been laid before the Committee for the removal of the College to Oxford or Cambridge. In either case it could not, of course, become an integral part of the University, but must stand outside of it, with no other connexion than that of local contiguity, and a common interest in academical studies. This would involve the erection of Lecture Rooms, a Chapel, and possibly a Principal's House, on some convenient site. The students would all be graduates, (or of similar standing) living in lodgings in the town; a mode of life at present adopted by some hundreds of students at either University, and which is under strict regulation by

College and University authorities. They would be conducted, as at present, through a regular course of theological instruction in lectures, which would be thrown open also on payment of fees, to any other students who wished to avail themselves of them. There would, as at other Colleges, be daily prayers at the College Chapel, which they would be required to attend. It is also proposed that a Sunday service should be held in the Chapel, at which the best preachers, of any denomination, willing to take their place in a perfectly free pulpit, should be invited, in conjunction with the Professors of the College, to officiate. If this scheme, or one resembling it in its chief features, were carried out, the Committee have reason to believe that substantial assistance would be given them by the Hibbert Trustees, probably to the extent of providing, for a term of years, the salary of an additional Professor.

The chief advantages of this course are stated to be the following. Although the future theological students of the College, whether supported by external scholarships or otherwise, might then, as at present, be educated at any University, it is not unreasonable to suppose that the fact that the College was placed at Oxford or Cambridge would attract them to its own neighbourhood, where they would enter a College in the ordinary way, and mingle with students intended for all professions. They would, in a word, be in precisely the same position as students intending to enter the Church, who first take a degree at one of the older Universities, and then go to a Diocesan College for their theological training. It might also be hoped that the parents of young laymen, of the class who were formerly sent to York, might choose for them, for obvious reasons, the University of the place at which Manchester New College was situated, and that in the ordinary intercourse of College life, laymen and future theological students, both in their undergraduate years, might naturally be brought together. The chances of such companionship might not be great, but such personal connexions cannot be furthered by any more formal arrangement than is involved in throwing young men together, and allowing them to meet upon equal terms. And it could hardly be otherwise than beneficial to the divinity students of Manchester New College, whether graduates or undergraduates, to be rescued from the isolation in which they now appear to live in London, and to be placed at least in sight of the great national current of academical life and comradeship.

The advocates of this plan lay great stress on the free College Chapel,

which, if not carried out at Oxford and Cambridge, they would like to see tried in London, should the College remain there. The undenominational position of the College seems to give it peculiar advantages for practically demonstrating that there is a religious, as distinguished from a theological ground, on which common worship and teaching are possible. In either University, however, there is good reason for believing that the preaching at such a Chapel would attract much attention among undergraduates, and be an important means of diffusing the general principles of religious faith and theological research, which it is the object of the College to promote.

A further object, which the promoters of this Scheme have in view, is to set in a more vivid light, and in a position of greater publicity, the characteristic principle of the College, namely, that theology, like other sciences, can be taught by teachers who are not fettered by previously imposed tests, to students whose sole object is the attainment of truth. This principle upon which the College was founded in 1786, has already been recognised by the older Universities, in the case of every other science: but its application to theology is still a matter of the future. In London, with its numerous and overwhelming metropolitan interests, the College is lost in the crowd, and its very existence is unknown, except to those who are personally concerned in it: whilst probably no means could be adopted, so sure to bring it under the notice of the educated classes, and to force its characteristic principle upon their attention, as to set it down at Oxford or Cambridge, at the centre of academical life. No doubt there would be some difficulty in preventing it from being looked upon as a denominational College. But that is quite as much the case now, with far less opportunity of demonstrating that it is not so.

Whether this change of locality would lead to an increase in the number of students, it is impossible to predict. There is no reason to believe that it would lessen it. The advocates of the change contend that it could only be an advantage to the College to place it within reach of many hundreds of young men studying for the Christian ministry, many of whom are deterred from ultimately entering the Church from a sense of the difficulty of reconciling its creeds and articles with modern thought and knowledge, though they might gladly embrace the opportunity of study and service in connection with freer communities.

It is feared by some that the air of the national Universities would prove unfavourable to the nonconformity of the students. But it cannot be desirable to withdraw divines from dangers of this kind, to which the lay-

men, to whom they are to minister, are freely exposed. Whether, in the general, that air is conducive to religious thought and earnestness is another question, to which allusion may be made when the comparative claims of Oxford and Cambridge come under discussion.

The chief objection, as it appears to the Committee, to either University town, as a place of permanent settlement for the College, lies in the comparative want of opportunities of practical training for the students. In Oxford and Cambridge the number of willing workers in the University is greater in proportion than the work to be done: and it would be difficult either to establish a Sunday School, or to take part in any other kind of effort for the benefit of the ignorant and the poor. For preaching work, (with any other kind of service that may be associated with it) Cambridge, from its proximity to the Eastern Counties, would probably be a better centre than Oxford.

So far as the Committee can ascertain, the theological air of Oxford is much more stirred by various and often opposite currents of thought and feeling than that of Cambridge. There is much more religious interest in one; a calmer neutrality in the other. At Oxford, the College and its work would excite most attention, and possibly call forth most opposition; at Cambridge, the students would run much less danger of being drawn aside into extremes of religious belief or unbelief. The Committee have reason to believe that more than one Oxford Tutor would be glad to see the College established there, and would give it more or less active sympathy and help; while nothing of the kind can be looked for at Cambridge. There is, perhaps, more chance of usefulness at the one, and less risk to be run at the other. Should it be decided to move the College to a University town at all, these things will need to be carefully investigated and considered.

The proposal that the College should return to Manchester, is chiefly based upon the assumed desirability of its more or less close association with the Unitarian Home Missionary Board. It may be taken for granted that Manchester is not so superior to London as a place of practical training, as to make the removal justifiable upon that ground alone; nor if the College is in future to open its doors to graduates only, is there any reason why the neighbourhood of a University should be exchanged for that of Owens College. But it is often urged, that the existence of two institutions, the practical object of which is to supply ministers to the same group of churches, with a double staff of Professors, a double Committee, and a double subscription list, is a business solecism which calls for a remedy.

Before discussing whether anything like union be possible, with due regard to the fundamental principles of either institution, it may be remarked that the separate existence of the two institutions would not be rendered easier of defence by their being placed side by side in the same city.

It must, however, be carefully noted, that if the general object and spirit of the two institutions be not dissimilar, the raw material on which they have to work is very different. The Committee are informed that the standard of attainments required for admission to the Unitarian Home Missionary Board has of late been considerably raised; but it is still separated by years of hard study—especially for self-educated men—from the level of knowledge which is indicated by matriculation at the University of London. Should the classes of Manchester New College hereafter consist of men of the standing of graduates only, this interval would be further indefinitely increased; and it would be impossible for the same Professors either to do double work in going over the same subjects, both for the more and the less educated students, or so to lecture as to adapt their instructions to men of very various attainments in the same class. All teaching in Manchester New College is at present given on the supposition that the men are more or less familiar with Greek, Latin, Hebrew, and either German or French, and have besides received a good general education. It is needless to say that in the case of students of the Unitarian Home Missionary Board this condition would be far from being fulfilled; and the Professor would be reduced to the alternative of either knowingly lecturing over the heads of half his class, or of adapting his teaching to their wants, to the neglect and detriment of those who are able to receive a more scientific training.

A scheme for the co-operation of the two Institutions, as distinct from their amalgamation, has, however, been laid before your Committee, according to which the Unitarian Home Missionary Board would chiefly confine its efforts to preparing students to enter the theological courses of Manchester New College. According to this scheme, Manchester New College would be open either to Graduates only, or to such persons as had passed the alternative examination already prescribed in the Regulations. Its Professors would also lecture to occasional students as they now do; though the College would neither accept any responsibility for such students nor grant them its certificate. The Unitarian Home Missionary Board would then train its students with a view of enabling them to enter Manchester New College, either by graduation, or by passing the alternative examination. Such students would become, in every sense of the word,

College students. Others, who might fail to pass either of these tests, might attend the College lectures as occasional students, receiving at the end of their course the certificate, not of the College, but of the Board. The Unitarian Home Missionary Board might, in the first or undergraduate years, operate by means of Owens College, giving the students the assistance of one or more Tutors; and in the same way a theological private Tutor might assist the students in their later years. The length of the combined course would thus be probably six years,—three at Owens, and three at Manchester New College.

The promoters of this scheme regard it as essential that Manchester New College should be removed to Manchester; though your Committee are of opinion that such an approximation of the two Institutions as might amount to practical amalgamation, does not necessarily involve local contiguity. Nor have the Committee any knowledge as to how far this scheme, though laid before them by well known supporters and friends of the Unitarian Home Missionary Board, would meet with the approval of the managers of that Institution.

In connection with this part of the subject, it is necessary to point out that whatever may be the practical concurrence in the objects of the two institutions, their theoretical bases are different. One is a Theological College, entirely without denominational limitations; the other is the Unitarian Home Missionary Board. There is nothing in the regulations of the College, or in the method and spirit of its working, to determine the denominational connexion in which a student, when he has completed his course, shall work; and the only case in which the College considers itself entitled to express disappointment or dissatisfaction is, when one of its beneficiaries declines the office of a minister in any Christian communion. But it is said in the statement of the objects of the Unitarian Home Missionary Board, prefixed to every copy of the Annual Report, that "the end kept in view is, to send out men able and willing to devote their lives to the task of spreading the religion of Christ, *as held by Unitarians*, among the people." Every application of a candidate for admission, "must be accompanied by certificates from at least two Unitarian Ministers or laymen;" and it is provided in Rule XI. that at the end of each term the Tutors are to present a written report to the Committee, "minutely describing the diligence, regularity, and proficiency of each student; also, his tone of mind and general demeanour, with an opinion as to his fitness for the office of a Unitarian Home Missionary." The Committee entirely disclaim

the wish to criticise the constitution and regulations of another institution; but in face of the proposal that has been made to them, they feel bound to point out these facts. They are such as seem to render any amalgamation of Manchester New College and the Unitarian Home Missionary Board, as at present constituted, inadmissible; and to require that even the co-operation of the two Institutions should be carefully guarded. For it is hardly necessary to say, that no increase in the number of its students would compensate the College for even a partial surrender of the principle of free teaching and free learning in theology, which it has been its honourable distinction to have maintained intact for almost a hundred years.

The history of Manchester New College imposes upon it, in the opinion of the Committee, a further duty than that of merely training ministers for a particular group of churches, though at the same time one not inconsistent with it. To a certain extent the principle of free and scientific theological instruction seems to have been committed to its charge, and it would be unfaithful to its responsibilities if, under the pressure of any temporary expediency, it allowed the practical exemplification of this principle to be interrupted or impaired. Whatever course the Trustees may finally decide to take will, the Committee trust, neither lower the standard of admission to the College, nor lessen the completeness and thoroughness of the instruction given within its walls, nor encumber it with any denominational alliance. And in the present movement and turmoil of religious thought, when the lines of old sectarian separation are being broken up, and men are everywhere seeking a home of the soul where knowledge shall live at peace with faith, the Committee think that any steps which can be taken to bring the College and its principle under the general attention of the nation, will not only be theoretically right, but practically wise.

[A]

	Sub-scriptions	Collections	Rents	Interest	Bene-factions	Occasional Fees	Salaries — Theo-logical	Salaries — U. College	Miscel-laneous Expenses	Exhi-bitions
	£.	£.	£.	£.	£.	£.	£.	£.	£.	£.
1849	770	66	568	163			400	648	133	119
1850	743		631	176			400	702	152	114
1851	739	50	656	196			400	667	199	189
1852	650	15	683	220			430	611	166	99
1853*	620	19	715	216			380	645	195	224
1854	1289	69	759	279	301		1100	219†	241	292
1855	1255		742	298	4		1094	223	368	335
1856	1185		673	303	9		1129	213	267	379
1857	1178		768	355	514		1182	310‡	318	544
1858	1211	197	782	286	327		1175	288	378	684
1859	1166	208	790	265	265		1184	284	248	634
1860	1145		817	291	226		1181	282	248	592
1861	1143	27	713	466	154		1146	358	259	629
1862	1076		545	626	153	44	1175	376	266	669
1863	1034		535	648	4	34	1175	330	240	637
1864	1006		640	724	4	31	1202	318	318	559
1865	963		653	740	105	24	1175	316	247	475
1866	967		1147			12	1175	269	238	442
1867	948		1301			10	1225	266	254	497
1868	891		1394			10	1225	322	234	628
1869	937		1273			22	1225	465	309	826
1870	903		1546			3	1100	400	236	773
1871	950	409	1496		306	13	1258	340	292	833
1872	950		1512		161	10	1375	316	302	780
1873	931		1434		407		1358	343	268	826
1874	916		1445		30	8	1348	310	314	691
1875	1005		1288		289	35	1213	331	329	710
1876	976		1517		31	76	1658	265	358	403
1877	940		1666		55	66	1658	259	363	770
1878	914		1617		126	60	1730	236	497	615

* Sep., 1853, Removed to London. † University Hall, £100. ‡ University Hall, £150.

[B]

	Divinity Students	Lay Students	Occasional Students	Women
1849	7			
1850	7			
1851	8			
1852	5			
1853	8			
1854	10			
1855	14			
1856	11			
1857	17			
1858	17			
1859	18			
1860	16			
1861	18	2	2	
1862	20	3	6	
1863	17			
1864	16		4	
1865	15			
1866	11		3	
1867	12	1		
1868	13	1		
1869	14	1		
1870	14			
1871	16			
1872	14	1		
1873	13			
1874	13		2	
1875	13		4	
1876	12		17	14
1877	13 on Foundation, 3 External.		21	18
1878	11 on Foundation. 3 External.		18	15

[Turn over.

Scheme.

AFTER having carefully taken into consideration the facts and arguments of the Report, the Committee make the following recommendations:—

1. That the College be retained in London.
2. That Matriculation in the University of London be, as heretofore, the condition of entrance for undergraduate students, until the time is ripe for giving practical effect to the recommendation in the last paragraph of [p. 5 of] the Report, as to the relations of the College to undergraduates.
3. That the system of External Scholarships be, subject to the accustomed discretion of the Trustees and Committee of Management, retained on the present footing, the Committee being authorised to grant one or two additional Scholarships in any given year, should qualified candidates present themselves.
4. That, in conformity with the recommendations [on p. 6] of the Draft Report, greater attention be paid in future to the practical training of the students, to their exercise in Sunday School Teaching and other benevolent work, and to the cultivation of the power of extemporary speaking. That the practical aspects of the Christian Ministry form the subject of a course of lectures to be given to the students in the last year of their Theological course.
5. That arrangements be made for gathering all the students under one roof, where they may be boarded and lodged under efficient superintendence.
6. That accommodation for lay students be offered by the College in its new premises: and they be encouraged to attend the College Lectures.

June, 1879.

Manchester New College, London.

At the Annual Examination Meeting of Trustees, held in University Hall, London, on Thursday, the 26th June, 1879; Edwd. Enfield, Esq., President, in the Chair; the Special Report (and Scheme) of the Committee on the Enquiry ordered 24th June, 1875, was read, and the following Resolution was passed on the motion of Jos. Lupton, Esq.; seconded by Rev. J. Edwin Odgers, M.A., viz.:—

> "That a Special Meeting of Trustees be summoned to be held at Manchester, on Thursday, the 30th day of October next, and that the Special Report and Scheme be communicated to the Trustees previously, and be laid before the Meeting for discussion."

Whereupon—R. D. Darbishire, Esq., on behalf of himself and co-signatories, gave the notice of which a copy is enclosed, relating to Scheme II. (Oxford).

A copy of the Committee's Special Report and Scheme is enclosed.

Notice is hereby given that, in conformity with the above Resolution, a Special Meeting of the Trustees will be held in the Memorial Hall, Manchester, on Thursday, the 30th day of October, 1879, at 12 o'clock, noon, at which your presence is requested.

R. D. DARBISHIRE, B.A.,
CHARLES BEARD, B.A., } Secretaries.

Mr. DARBISHIRE'S NOTICE.

The undersigned give Notice that, in order that the question may be effectually brought before the Trustees, when the Scheme reported by the Committee is received, they will propose that the following Scheme (subject of course to revision as to details, if its principle is approved) be adopted instead of the Scheme appended to the Special Report, namely:

SCHEME II. (Oxford).

1. The College shall remove to Oxford as soon as the necessary arrangements are complete, and shall be established there in such a form as to provide for the natural intercourse of lay students and students for the Ministry, upon terms of friendly association, with a common zeal for learning, and a common reverence for the highest sanctions of study and devotion.

2. This establishment shall include the provision of a building furnished with the needful lecture-rooms and library for the Philosophical and Theological studies which the College especially pursues; also a College chapel, and accommodation for the residence of divinity students and for such lay students as may seek their education at Oxford under its charge.

   Students of the College will seek, under proper regulations, such teaching as the University may afford, and its own special courses will be open to any other students than its own who may be disposed to attend them.

   The College chapel, with services conducted by its representatives, and by such friends as they may from time to time invite to officiate,

will secure to its students special means of religious culture in harmony with their family habit, and to others the opportunity of seeing reasonable faith, unaffected piety, and unwavering principle, nurtured in Truth and Religion by Liberty.

It is recommended that the College should expend with prudent liberality upon the requisite land and buildings, and should appeal also to friends for contributions.

3. The College will be organised under the Prncipal, who, in addition to his customary functions, will, so far as may be found convenient, have general charge over all the students with regard to their several studies, and (with the necessary limitations) to their personal conduct.

Daily religious service will be maintained in addition to that of Sunday, and these observances will be recommended to all students.

Divinity students, before or after entering on the theological course, will be expected to reside in the College, but may be allowed under similar regulations to lodge elsewhere.

Lay students (as "unattached students") will be admitted on matriculation in the University, and students who prefer to lodge in other Colleges may be attached to the College under suitable regulations.

4. Divinity students will be admitted to the three years' theological course only after graduation at Oxford or some other British or Irish University, or after special examination.

They will be encouraged during that period to concentrate their attention upon the specific work of the theological course, and the necessary practice in composition and in speaking.

5. Subject to its accustomed discretion in all respects, the College will continue and perhaps develope the present plan of undergraduate scholarships and other grants in aid of those who intend later to enter on the theological course, and also the grants to divinity students after graduation.

If desired, the College will undertake to continue his bursary to any divinity student who shall have conducted himself satisfactorily throughout his course, for one year after leaving the College, on condition of his placing himself—though still attached to the College—as an Asssistant under the direction of an established minister selected by the College.

6. The present curriculum and scheme of studies will be modified by the constitution of a new Professorship of the Hebrew language and literature and Old Testament criticism, and the development of the departments of Ecclesiastical History and Comparative Theology.

   For assistance in carrying out this arrangement the College will rely on the proffered aid of the Hibbert Trustees.

7. In addition to the specific and advanced courses for divinity students in their theological years, the College will provide also courses on Philosophy, Economy, and the nature and history of Theology and Religion, for undergraduate and lay students.

   All the lectures of the College will be open to others than students of the College on the usual terms, and its Religious Services to the public.

R. D. DARBISHIRE
DAVID AINSWORTH
THOMAS ASHTON
W. P. PRICE
H. R. GREG
S. A. STEINTHAL
P. H. WICKSTEED.

Manchester New College.

MANCHESTER, *22nd Oct., 1879.*

NOTICE IS HEREBY REPEATED, that a SPECIAL MEETING of TRUSTEES will be held in the MEMORIAL HALL, Manchester, on *Thursday, the 30th day of October, 1879*, at 12 o'clock Noon, when the Special Report, and Scheme of the Special Committee, will be laid before the Meeting for discussion.

At this Meeting, the Rev. W. GASKELL, as Chairman of the Committee, will move the adoption of the Scheme appended to the Report; and the Rev. CHARLES BEARD will explain the views of the Committee, and second the Motion.

Mr. DARBISHIRE and others gave notice, a copy of which was communicated to the Trustees in July last, that they would propose the adoption of Scheme II., (Oxford,) instead of the Scheme appended to the Special Report.

The following further notice has been received:—

"Having come to the conclusion that it would be a mistake to submit for discussion, at an aggregate meeting of Trustees, a Scheme involving a variety of details of principle and of practice, we give notice that instead of proposing the adoption of Scheme II. (Oxford), we shall, with the consent of our co-signatories for that proposal, move, as an Amendment upon the Motion for the adoption of the London Scheme, the following:—

That all details of arrangement of the College plans in London be left, as usual, to the General Committee.

But this meeting declares that, in its opinion, the establishment of the College at Oxford or at Cambridge, as one of the great seats of national University Life, would eminently conduce to the more effective education of Ministers for Free Churches in this country; and, in the characteristic devotion of the College to Free Teaching and Free Learning in Theology, would, according to the opportunities of its supporters, assist in promoting generally, for Laymen as well as Ministers, scientific research after Truth, and frank declaration of the progressive results of unfettered inquiry in such matters, and thereby help in preparing the way for enlightened and thorough culture, and for the worship of God in Spirit and in Truth in every Church.

"21st OCT., 1879."

R. D. DARBISHIRE
H. R. GREG
THOS. ASHTON
S. A. STEINTHAL.

Manchester New College.

REPORT OF SPEECHES

AT THE

ADJOURNED

SPECIAL MEETING OF TRUSTEES,

HELD IN MANCHESTER, 15TH JANUARY, 1880.

Part II.

MANCHESTER:
JOHNSON & RAWSON, PRINTERS, 89, MARKET STREET.
1880.

Manchester New College.

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REPORT.

The Adjourned Special Meeting of the Trustees of Manchester New College, to consider the details of the Committee's Scheme, dated June, 1879, was held in the Memorial Hall, Manchester, on Thursday, the 15th January, 1880, at the conclusion of the business of the Annual Meeting. The President (Mr. E. Enfield) was in the Chair.

The Secretary read the minutes of the Special Meeting of October 30th, 1879.

The Chairman:—At a Meeting of the Committee held previous to the Annual Meeting just closed, the mode of conducting the business of this Special Meeting was considered; and it was suggested that perhaps the best way of bringing all the topics fully and fairly under discussion, with as much economy of time as possible, would be for the Chairman formally to propose the adoption of the heads of the Scheme, Nos. 2, 3, 4, 5, and 6. It will then be open for Mr. Thom and Mr. Steinthal to bring forward the Amendment of which they have given notice. I have been asked to do this in the absence of Mr. Gaskell, the Chairman of the Committee of Management. I said I was quite unable to say anything in favour of the different points, because I was unprepared for the motion, and had not been present at the discussion. But I was asked to propose this motion formally. Of course it is for the Trustees to decide what the course of business shall be; but the course I suggest now is what appears to the Committee to be the simplest, and perhaps the best. I shall, therefore, move the adoption of clauses 2, 3, 4, 5, and 6.

Mr. Lupton:—I have pleasure in seconding the motion; and in consequence of the Amendment of which notice has been given by Mr. Thom and Mr. Steinthal, I shall reserve any remarks which I may have to make.

The Rev. J. H. Thom:—Mr. President and Gentlemen,—I must commence by expressing my individual regret, and I am sure the regret of every Trustee present, that our Chairman of Committee and Mr. Beard are detained by illness, and are not able themselves to advocate the measure which they introduced at the Special General Meeting of Trustees. The Scheme of the Committee, or that portion of it which is now under consideration, embraces two desiderata, though with different degrees of intensity. The first is the requirement of a satisfactory Degree, or in special cases an equivalent examination, as a qualification for admission upon the foundation of Manchester New College as theological students; and secondly, the acquirement by our students of an increased measure of practical religious power, of administrative ability in speech and action. Now the Amendment, of which notice has been given, is constructed upon the lines of the Committee's Scheme. It fixes upon the same interests; it desires the same ends, but with this difference,—that whereas, as to the first object, the connection of the College with undergraduates, the Scheme of the Committee is loose and indeterminate, the Amendment is precise and definite, pronouncing the time to "be ripe" for the desired change, and enjoining that it takes effect at the earliest practicable season; and that in regard to the second object,—practical religious power on the part of our students,—while the Scheme of the Committee seems to us to be somewhat of an unhealthy character, and to have fallen into the very serious error of over-legislation *ab extra*, the Amendment, on the other hand, pursues the same ends by healthier and freer methods,—methods less mechanical, if I may use that expression; less inflexible; more individual and adaptive; emphasising the importance of the desired ends, but prescribing no system of disciplinary rules and means for the production of that which cannot be shaped, though it may be fostered, and which is in reality the very flower of the religious character, and has no resemblance whatever to a manufactured article. With regard to the first object desiderated both by the Scheme and the Amendment as to the future relations of our College to undergraduates, I think I need not dwell at any length on that matter, because there was a remarkable consensus of opinion in the Committee upon that point. It is asserted in the Scheme, and in stronger terms in the Special Report, and still more strongly in other reports more boldly drafted, which never reached the Trustees. The reasons for severing our connection with undergraduates are given in the Special Report succinctly and forcibly. We ought to have tested men,—men who are mature enough to be entrusted

with themselves in the determination of their future lives, and to afford proof of their inward calling by meeting and conquering difficulties. We ought not ourselves to be pledged to, nor to permit to be pledged to us, those who cannot know themselves, nor the world, nor for what career they may ultimately appear to be designed by nature after education has fully ripened their powers, and before we can know what they will turn out,—whether they are ever likely to exert a prophetic influence on the religious life of the world. The relations of our College and our undergraduate students have not been of a very satisfactory kind lately. I fear that but few of their names have appeared in the Honour lists; and I don't know how many years it is since any claim has been made upon the munificent generosity of the Ainsworth Scholarships. It is mentioned in the Special Report that one practical difficulty in connection with this change arises out of the fact, that some knowledge of Hebrew has hitherto been expected from the students at the entrance to the theological course. Now, to show that that difficulty is not of a very serious character, may I be permitted to relate my own experience? The curriculum at my School was entirely classical and scientific, only that among the dead languages Hebrew was included, and for this reason, that Hebrew then formed a part of the Honour examination for matriculation in the University of Dublin. Afterwards, I was four years at College before I passed on to the theological school, and came under the Professor of Hebrew; and though I had paid no special attention to Hebrew in that time, an equal severity of demand for minute accuracy having been applied to Hebrew as to Greek and Latin, I found that my recollections were still available for the Professor of Hebrew under the theological courses. I think upon that experience that this is a difficulty which is not insuperable. In fact, the Report does not make much of it. It says that this requirement might be added, or increased attention given to the subject in each of the last three years.—With regard to an increase of power in practical and administrative religion, there can be no difference of estimate as to the desired results. The only difference is a difference of method, the difference between a healthy and an unhealthy method,—between an outward method of discipline and directions, and the inward touch of personal spiritual influence on the springs of life and character,—between a method that seeks to shape the external fruits, and a method that relies upon the fruit-producing spirit. I confess that I shrink from the word "training," as applied to any of the maturer forms of the Christian character and its

works. It has a bad ecclesiastical savour of training colleges and institutions, whose genius, aims, and instruments are not ours, nor of our soil. I am sorry that the word *training* has ever been introduced, and I believe at the Special Meeting it was said to have been introduced for the first time. I said that my objection to it applied to the maturer forms of the Christian character. "To train up a *child* in the way he should go," limits the legitimate application of it to the earlier stages, that is, to the irresponsible periods of life. It does not seem to breathe of the great seminal truth,—"the tree is known by its fruit," but rather of an attempt to find or put fruit, figs, and grapes, where figs and grapes would not naturally grow. At the same time, I am satisfied that there is no real difference between us; and I am confident that there is not one of us who would rely upon mechanical means for producing spiritual and religious results any more than I would myself,—only I think that practical zeal has been precipitate, and has overlooked the dangers that are involved in the language used and in the methods indicated.—The Scheme directs that all our students should be trained in Sunday School teaching; and the recommendation in the Special Report upon which the direction is built, further enjoins that Sunday School teaching and practice in preaching, should be put precisely on the same footing as attendance upon lectures and examinations, and be made a regular part of the College discipline. Now, Sir, I have the deepest respect for Sunday Schools, and for the work they perform in the present condition of society; but I have no faith in any Procrustean bed upon which our theological students, one and all of them, are to stretch or to contract their limbs. I doubt as to whether Sunday School teaching is for every one, and must invariably cultivate the highest order of ministerial gifts; and I still more strongly doubt whether the habitual preaching of unripe sermons, from week to week, has not a greater tendency to make unripe minds satisfied with the necessarily slender productions in the heat and glow of youthful delivery;—to give an injurious familiarity, to strip the pulpit, and their great office of awe and reverence, than to raise them to the standard of great and ripe preachers. I do not say that that is an invariable tendency of these premature exercises, only let us have no uniform legislation on such matters; let each be provided for according to his need by some living guidance; or else, in directions so close to personal life, be entrusted with himself. Suppose one of our Students to have become interested in some families of the poor, in their character, in their perplexities, in their moral conditions; earnest cases in which man meets man,

where he feels that he has power to speak helpful words, and to be of real service? Now, are we by our legislation here,--by orders from this superior court,—to pluck him in his brief Sunday leisure—and observe his Sunday leisure is his time for spiritual refreshment and relaxation, for receiving lessons for his future office in the Church, and for devotional reading--are we, I say, in these seasons, to pluck him from the offices in which he would do good and get good, and send him to the drill of a Sunday School, for which he may be comparatively quite unfitted, or almost completely useless? I know a great number of persons, and most excellent persons they are, who delight in religious and spiritual intercourse with their poorer brethren, but who tell me that in the routine of our best Sunday Schools they feel their spirit somehow getting dulled, and their mind escaping from them. Happily that is not a universal experience; only let us not have too rigid rules. There is fitting work for all, if we will respect the variety of offices in the Christian Church, —and though the offices of charity are supreme, charity itself has various ways of doing its work. But supposing all our Students to be trained upon one pattern for doing this work of Sunday School teaching, who are to be the trainers? Our Professors are not ministers of churches, with congregations under their charge, and Sunday Schools at their disposal. Dr. Martineau was so; and as long as he was so, I believe he never lost an opportunity of enlisting a student in this service whenever he saw an aptitude for it, and I have no doubt that he never loses an opportunity now of making a suggestion of the kind wherever he wisely can; and there we must leave the matter, to the living personal influence of our Professors. We cannot tell our students how they are to consecrate their Sunday leisure, nor place them under the charge of Sunday School superintendents, to be disciplined and reported upon, though I doubt not there are superintendents, men like Mr. Corkran, under whom they would willingly place themselves. To the suggestion of a course of lectures upon administrative Religion, theoretically viewed, I have not, of course, the smallest objection to offer, only I may doubt whether it is a matter for legislation here. But I do seriously protest against the assumption in the Report, that our young divines are sent out raw into the world, with no knowledge of the facts and principles which they will have to meet and to apply as soon as they enter upon the active exercise of their ministry. What! Have they not from their youth upwards, and especially in their senior theological years, seen and heard our most ripe and earnest ministers in the actual performance

of their ministerial offices, and is there any practical instruction equal to that? If you wished to touch in him the springs of poetry, would you send a young man to Blair's lectures on the composition of a poem, and not rather direct to the poets themselves? Will you tell me that he has had no direct lesson in his prophetic functions who has seen and heard Dr. Martineau pray and preach?—I use his name because nobody will be offended;—or in the administrative aspects of Religion, who has been with him through the communion office; or who has listened to his words and tones in consecrating, applying Religion to, the great occasions of life,—birth, marriage, and the grave. We must leave this matter here, to personal spiritual influence, as not capable of being reduced to system and routine, though I most fully admit the help and stimulus that might be derived, not by students alone, but by one and all of us, if we had the opportunity of hearing practical and administrative religion theoretically viewed by the right person,—by, if I may use a scriptural expression, "a man of God, thoroughly furnished for all good works." And now if there is any force in these general considerations, they will apply themselves; and the Scheme of a common residence under supervision and direction, a conventual or cenobitic life, will fall by its own weight, as foreign to the genius of our institutions, as especially unfitted for men preparing for the freest and most responsible of all professions,—learning to regulate their own lives, that they may become worthy to inspire the lives of others, to undertake the responsibility of their own moral freedom, that they may actuate others to reverence their liberty, and to use it as a sacred trust. I confess to some surprise that those who are anxious that our *students* should be trained in ministerial offices, would yet send them as *ministers* into the world, without any experience in the ordinary affairs and necessities of our daily life,—having up to that hour everything provided for them,—their food, as it were, put into their mouths; having nothing to do with their accommodations except to occupy them, nor with their meals except to eat them. Sir, a Minister of Religion, in our highest conception of him, is not one trained in professional services, nor yet a man who takes religion abstractedly as his sole business in this world, but one who, with the freest and manliest strength and breadth of character, deals with all the interests, sympathies, pursuits, and necessities of life in the spirit of religion, in harmony with the highest realities. And I cannot think that a material and moral life, sheltered, guarded, provided for at all points, is a natural preparation for such a character, or for entering on the great concrete duties and relations of a minister with insight and with helpfulness. Whether

these views are admitted or not, of one thing I am confident, that we are not in a position here to legislate upon these matters; that not one of those regulative measures has been sufficiently considered and discussed in all its bearings to entitle the Trustees to lay down ordinances upon them; and that we shall be violating the whole spirit of our religious body,—making a new departure indeed; a false step and out of character,—if the Trustees undertake, by general and inflexible rules, to determine a system of formative discipline and training for the future Ministers of our free churches. The College life at York, which has been instanced, would not be applicable to theological students alone in their senior years; nor from all I have ever heard of it, was it such a happy example of academic life that we should be eager to reproduce it. But what I am most anxious for, and what I believe the Seconder of this Amendment is most anxious for, is, that there should be no over-legislation,—that such questions should not be closed at once by a fiat of authority,—that an enforced, undiscriminating training should not be established for our students, to be by our Professors universally applied. I have now to propose the Amendment;—

"That in the place of the 2nd, 3rd, 4th, 5th, and 6th Clauses of the Scheme of the Committee, the following be substituted :—

2nd. That Matriculation in the University of London be, as heretofore, the condition of entrance for Undergraduate Students, in the interval of time required to give practical effect to the recommendation in the last paragraph of page 5 of the Special Report of the Committee, namely, that while all its classes shall be open, as heretofore, to lay or professional Students, none shall be admitted on the foundation of Manchester New College, as Divinity Students in preparation for the Christian Ministry, except such as shall be qualified by a Degree in Arts from one of the National Universities, or in special cases those who, being above the age of 21, shall have undergone the test of an equivalent examination.

3rd. That such consequent changes as may be required in the system of scholarships, be determined from time to time by the Committee of Management, subject to the sanction of the Trustees.

4th. That all matters relating to the course of study and instruction, to the discipline and life of the students, and to whatever may contribute to the cultivation of the personal gifts and graces of a Minister of Religion, whether for practical endeavours in the world, or for special Pastoral relations, be at all times subjects for the careful consideration of the Committee in conference and co-operation with the Professors,—no material alteration to be introduced without the sanction of the Trustees."

Since I have been here to-day, it has been suggested to me that the wording of the latter part of the second clause might work unequally, and that it might exclude candidates coming from foreign universities with an unexceptionable Degree. Therefore, if the meeting will permit me, I will substitute

the words "except such as shall be qualified by a satisfactory Degree," omitting the words "in Arts from one of the national universities," and then continue the words, "or in special cases those who, being above the age of 21, shall have undergone the test of an equivalent examination." May I say, with regard simply to the conduct of business, that if this Amendment is lost, it will of course be disposed of altogether, and it will then be for the meeting to consider, if they choose, clause by clause the Scheme of the Committee. If the Amendment is carried, then it will reappear as a substantive motion; and each of its clauses will be subject to a separate consideration.

Mr. J. DENDY:—As a matter of business, how shall we be placed under these circumstances in relation to clauses 5 and 6?

Mr. THOM:—They would be dropped altogether.

Mr. LUPTON:—If we carry Mr. Darbishire's Scheme, yours drops out, of course.

Mr. THOM:—May I say, as a matter of order, that the Amendment is not seconded.

The REV. S. A. STEINTHAL:—I feel it would be impossible for me, at this moment, to add to the powerful speech to which we have just been listening; and I shall, therefore, follow Mr. Lupton's example, and reserve anything I may have to say to another opportunity. I shall now simply second the Amendment as altered.

The REV. A. W. WORTHINGTON:—May I ask a question of order? I am in favour, as at present advised, of the main portion of the Amendment, but there are some clauses of the Committee's Scheme which I should like to see grafted, as it were, on the Amendment. How will our proceedings admit of that?

Mr. THOM:—In this way. If the Amendment is carried, it will reappear as a substantive motion. Then you will be in order in moving any amendment upon it.

Mr. DENDY:—Should we be able to reconsider Clauses 5 and 6 of the Scheme? because it appears to me, if the Amendment is carried, 5 and 6 will drop out. They are not mentioned again, and we should have no ground to discuss them. I should like to have the opportunity of discussing them.

Mr. THOM:—I have just said that if the Amendment is carried it will reappear as a substantive motion, and you will be in order in moving any Amendment or addition you like.

The CHAIRMAN:—It will be put twice,—first as an amendment; then, if it is carried, as a motion. If it drops on the first proposal, then it falls altogether, and we revert to the original Scheme.

Mr. HARRY RAWSON:—I feel myself at an enormous disadvantage in having to oppose Mr. Thom's Amendment, after such an eloquent enforcement as he has given to it. But I have a very strong feeling on one or two points; and, with your permission, will occupy a few minutes in explaining my views. I am satisfied to accept Mr. Thom's Amendment, so far as the course of specific lectures on practical duties is concerned, and am quite willing to leave largely to the Professors the allotment to students of Sunday School work. But with regard to the question of a separate establishment for the students,—a home in which the domestic virtues would be cultivated, and in which they would receive influences which hereafter would be to them of no little importance,—I think I can hardly accept the Amendment. Mr. Thom very properly told us that those portions of the Scheme were agreed to by the Committee with various degrees of intensity of view; but I think I am correct in saying that with regard to No. 5, there was a very large consensus of opinion in its favour. I extremely regret that illness keeps away to-day our respected former clerical Secretary, who, I suppose it is no treason to say, seemed to me to express himself in the Committee with great force of conviction on this particular question; and certainly, if you refer to the paragraph of the Special Report which deals with it, you will find that hardly throughout the whole of this Report are there half-a-dozen sentences expressed in terms so emphatic as those which occur on page 73. Now, what is the course pursued by most of our young men who go to London, according to information which was given by authorities with whom I will not presume to compare myself,—gentlemen who have themselves been students, who have held very high offices in this Institution? It is sometimes found—I don't say very often—that a student's first consideration is to see how far he can make his £60. a-year go; and as lodgings are a very important element in his expenses, he is in the first instance apt to look out for those that are cheap,—and cheap lodgings, I dare say, may often be described by another designation, which I need not more definitely allude to. The testimony borne to us in the Committee upon this point was very strong and emphatic, and it is represented in the Report in only its due proportions. May I say also that, in regard to the surroundings of these lodgings, where cheapness is the first object, there is considerable risk that the society which the student may be thrown into may be of a very

undesirable character. Then, it is to be borne in mind we have no supervision over the students in their lodgings. It is very different in Oxford and Cambridge. There, I understand, all houses in which students lodge are licensed, and are under very strict regulations. Certain reports have to be made periodically as to the young men's conduct—as to the time they are at home in the evening, and other matters. Now I suppose it will not be doubted that this practice of putting students together under one common roof is the ancient practice of student-life in England, as we see it at the national Universities. I think we shall do well to-day to determine, after having resolved that the College shall remain in London (for I take it that *that* is without doubt), that we will, in accordance with the suggestion in the Report, endeavour to place the students under wise and kindly oversight, that the stronger shall be afforded the opportunity of influencing the weaker men I am satisfied if we can only place them under these conditions, especially in the presence and under the daily influence of a lady as well as of a gentleman, the training thus given would be manifested in their future career in a way most satisfactory to themselves, and most conducive to the interests of the profession to which they have been called. On the other points, I don't see any great objection to Mr. Thom's Amendment; but I cannot accept it without this explanation and protest.

The Rev. C. T. Poynting :—May I point out that with regard to No. 5 in the original Scheme, it really was introduced under the idea that we intended to make the connection of the undergraduates with Manchester New College permanent. There is one thing in taking a hall of residence for undergraduates, and another for divinity students altogether graduated. No one can feel more strongly than I do the utter undesirability of taking lads of seventeen, and casting them in cheap lodgings in London. I know from my own experience that that is not a nice life. It is most desirable that young men, some of whom may not have had even the friendships and introductions that I have had, should, if they are sent to London, have something like home life, where they can be introduced to some of the habits and customs of society. It has been quite possible for students to pass through Manchester New College and see nothing of real civilized society, except once or twice, and then when they have attended the Principal's open evening. The way in which some of the students have lived in London, we know, is not at all a desirable way. We believe that the surroundings, especially of young minds, are a very important point in discipline, in determining whether they shall be content with things ignoble and mean, or

whether they shall seek to have things if at any rate simple, yet morally clean. If, however, we decide that as soon as possible we shall do away with the undergraduates, and that we shall only take men who have already graduated, then the question becomes very different. Then we have men who have already gone through the training that we propose to give by this residence. We should not propose, I suppose, to send the men who have graduated in Oxford or Cambridge to another pupillage in the Inns of Court in London. So I think we may feel in regard to our divinity students, it is not necessary for them. When a man is two, or three, or four-and-twenty, he is in a very different position in regard to providing for himself in lodgings, to one who is only seventeen. It therefore seems to me that the real point in regard to clause 5 depends upon the question, first of all, whether we intend to permanently retain undergraduates at Manchester New College or not. If we intend to retain them, then I think that we should insist that they should be governed under better arrangements than they have hitherto been ; and if we intend that they shall not be permanent, the question may well stand over for future consideration—(hear, hear).

The Rev. A. W. Worthington :—There is another point which has not been touched upon, and which, if Mr. Thom's Amendment is carried, I should like to bring forward. It is in the third clause, and refers to a certain number of undergraduates being allowed to retain external scholarships. If Mr. Thom's Amendment is carried, I will state some of the reasons which will induce me to hope that that portion of the Scheme will be grafted in it.

Mr. Thom :—No. 3 includes it.

Mr. Worthington :—If it is ruled to include it, I shall be satisfied; but according to my mind it does not at present ensure what I am aiming at. To pass to another point, I should like to have a more definite idea than the beautiful exposition of pastoral theology which Mr. Thom has given us, as to his intentions with regard to the future preparation of our students for the practical duties of the Ministry. I am perfectly willing to leave to the Committee the preparation of a plan by which they shall add such instruction to the present course of the College. I do not think that the Committee, when they drew up their recommendation on this point, meant that the students were to be sent to teach every Sunday in the Sunday School, or that they were drily to carry out this detailed arrangement; but I think their wish must have been that the young men should not feel themselves plunged, at the conclusion of their College course, into

the practical work of the Ministry, without any preparations whatever for pastoral duty. Mr. Thom has told us that the young minister ought to be able to order his dinner and to manage for himself in lodgings. Is it desirable that he should never have composed a sermon; that he should have no idea into what form to throw the expression of his devotional feelings; that he should be cast upon the use of some printed form of liturgy in the performance of the occasional services of the Church; that he should never have had any direction whatever as to the management of the devotional offices in a sick room; that he should have no principles suggested to him as to dealing with those constantly varying and difficult practical cases which must crop up, and which will touch him very closely in the first year of his ministry? I cannot suppose for a moment that that is Mr. Thom's intention. But I should like him to disclaim it, and to tell us what he means, as the practical thing to be done, rather than to tell us, as he has done, what he wishes to be omitted. I remember, on going from Manchester New College to the University of Berlin, the wonderful opening of my mind on practical theology by attending the course of lectures of Professor Nitzsch upon that subject. I remember with delight the exposition of the Scriptures to which I there listened. I might also mention my own difficulties, when I was first settled as a minister, in dealing with cases that came before me, and the friendly help I had from Mr. Tayler, after I left College. I might refer to the letter which Mr. Thom printed in his "Life and Letters of Mr. Tayler" as an instance of the many difficulties which every young minister must feel when first settling in the ministry. I do, therefore, feel that the intention of this clause, No. 4, in the Committee's Report, was not the mere dry outside formality of training that it is assumed by Mr. Thom to mean; and that the object was to carry out something more definite in the direction which he has himself so beautifully set forth; and I should very much like him to give us some more definite promise that the words expressed, or something of that sort, should become an actual development of the Scheme he has suggested. He simply says, "To be at all times subject to the careful consideration of the Committee." If he would refer the question of instruction in pastoral duty to the Committee, or *recommend* it to their consideration, I should be perfectly satisfied. But the words of the Amendment are so vague that the Committee might at any time say, "This matter may stand over to next session."

The Rev. H. S. Solly:—If the words five and six were omitted from the first line of the Amendment, it might be passed unanimously. There

has been every disposition on the part of previous speakers to accept the general wording of the Amendment; only some of the Trustees do not wish to accept the Amendment as disposing of the two last recommendations of the original motion. Would it be desirable to pass the Amendment with that alteration, and then to go on to the consideration of these two last clauses? As has already been pointed out, the question of students residing under a common roof must depend very much upon the question of the age and previous training of the students. If they are undergraduates, probably their living together would be a great advantage. If they are graduates, probably their living together would entail many disadvantages. I know that many of the Manchester New College students, who spent the greater part of their College life in University Hall, feel strongly that it was their residence there during the earlier years of the period that was of most value to them; and I know that having gone there myself only for my last year, I certainly did not receive the advantages from that residence that I might have received from going there earlier. With regard to the great question of whether undergraduate students are to be taken, or only graduates, what my own experience would tell me is this,—it was very well that I did not have to decide on my profession till close upon the time of taking my degree. I could not possibly have resolved upon making the ministry my profession immediately after my matriculation; and I should have thought that that would have very generally been the case with young men. I do not believe that the age at which one may be expected to take a degree is at all too late to decide upon taking up the ministry as a profession. With regard to the training in benevolent and religious work, and other pastoral relations, I confess that when I was first settled, it would have been a great advantage to me to have had a little more practical instruction in ministerial duties. I remember very well the first Sunday that I preached at Padiham. After evening service, when thoroughly tired with the long day's work, I was told that there was a sick man who would be very glad to see me, and I was taken up to a room full of people, all wondering what sort of a man they had got for their new minister, and looking for that sort of religious consolation which only practical experience can enable any one to give. It was not a pleasant experience; and I cannot but think that my College might have done a little more than it actually did to prepare me for that kind of work. But I believe that this preparation is exactly what the present Professors of Manchester New College are endeavouring to secure. At any rate they are moving in that direction; and surely it is infinitely better to leave

such matters to be discussed more or less informally, between the old students and the Professors, than for any definite legislation to be passed on the subject here. I have sometimes thought that if we could have a convocation of old students, some informal conference at which we could say what it was in our College life that had been most useful to us,—what lectures, what training, had proved of most real service,—some information might be collected which would be of real value to the College. I am very glad not to have been ordered off to any Sunday School when I was in London. All the time that I was attending Manchester New College I was not a Sunday School teacher; at least, it was only very occasionally that I taught; but I do not know that this has hindered my subsequent interest in Sunday Schools. I think it would be exceedingly prejudicial if anything like a definite order were given, that our students should be teachers in Sunday Schools; and certainly I did not understand that the original resolution was intended to imply any such rigid rule. With regard to gathering students together under one roof, there is one more point I will venture to allude to. It seems to depend to a very large extent upon the man under whose roof you are going to gather them, upon the question of getting the right person to be at the head of this establishment,—and that is not a question that can be well discussed at this meeting. It is a question to be talked over privately amongst those who are at the centre of management of the affairs of the College; but until some plan is brought forward, the advantages of which we can all feel, I think that this body of Trustees will be very slow to recommend that it shall be definitely adopted. We all of us probably know something of the exceedingly happy relations which at the present time are growing up between Professor Carpenter and the students. He gathers them together at his house, and in one way or another introduces them into that civilized society from which they hitherto seem to have felt somewhat excluded. Well, that of course suggests further development in the same direction; and one does not know how far such occasions might be improved, or whether it would be desirable to make any great change in this respect; but at any rate we may know this, that there is a very good work being done at the present time, and that Mr. Carpenter is really remedying one of the defects in the College arrangements which has been seriously felt during recent years.

Mr. Thom:—My motion is not in the least more vague than the present condition of things. With regard to preaching and Sunday School teaching and those matters, they are to be left as they are now, simply to

the influence, the living influence, of the Professors, and to the control of the Committee. But I say that this body of Trustees are not to interfere, and, by an act of authority lay down an unvarying and undiscriminating system or form of discipline for all the Ministers of our Churches. I don't mean in the least to introduce any change upon our present system of composing sermons, and preaching them; or anything else that the Professors may think desirable. I only object to the Trustees legislating upon points of that sort.

The CHAIRMAN:—Might I just state one fact in reference to what Mr. Solly has been speaking of. As Secretary of the Domestic Missionary Society of London, I know that Mr. J. E. Carpenter invited the missionaries of that Society and some of the students to talk this matter over together. The missionaries told me about it afterwards, and a few evenings ago I was at a meeting of one of our Missions, and Mr. Oliver, one of our missionaries, took a very nice part in the proceedings. I cannot go into details, but I know that there is a certain amount of combination in connection with the Mission there.

Mr. D. AINSWORTH:—The speeches we have heard from several gentlemen have been very interesting indeed, but it seems to me they rather anticipate the passing or not passing of Mr. Thom's Amendment. If we pass the Amendment, we are perfectly at liberty to introduce 3, 4, 5, and 6, or as many paragraphs in the original Scheme as we could wish; but we ought in the first place to decide whether we are to have the College conducted as it is now, or whether we are to have it conducted according to Mr. Thom's Amendment. Of course, if we do adopt Mr. Thom's Amendment, and make it simply a Theological College, we shall have to deal with a very different class of students than we have at present. The requirement of the students to live under one roof, the attendance at Sunday School, and so forth, are matters of detail. It certainly seems to me that our first business is to pass Mr. Thom's Amendment or reject it altogether, and I should therefore request the speakers to confine their remarks to that question.

The REV. D. DAVIS:—I think we may take it for granted that there is no part of the Scheme which has not had the fullest consideration of the Committee, and that no suggestion has been made which the Committee have not some means of carrying out in a spirit consistent with the principles of the College. With the fullest and deepest sympathy with all the weighty words of Mr. Thom, as to the freedom—and as to the essential importance

of perfect freedom in the teaching of the Institution—I would venture to say that there is no inconsistency with that freedom in the Scheme which has been suggested by the Committee. I feel deeply myself that the training which has raised so formidable a scare is not necessarily associated with fetters of any kind. Training, in the hands of the Professors of this Institution, is compatible with perfect freedom of spirit. I feel sure that the Trustees would adopt no scheme unless they were well assured that that was the case. In regard to the cutting off of the undergraduate section of the students, it seems to me that that would be placing a limit which might be very fatal in some cases. A training of five years is not too long, in the spirit as well as in the studies of the College; but the continuance of the present system of allowing undergraduates to go through their whole course is not inconsistent with the acceptance of men who have already taken their preliminary years elsewhere. They are at perfect liberty to come after they have had their preliminary training, and enter on the plan which the adoption of the Scheme of the Amendment would make exclusive of all others. There is one point connected with the residence system which I think is very important indeed. The remarks hitherto made have had application chiefly to undergraduate students, who are untrained in proper habits of life. If none but full-fledged prophets are admitted into the College, of course no regulations of any kind are necessary; but, as students are, and as students always will be, judicious regulations, though external and doing something to fetter their freedom, do nothing really but afford helps to them to train themselves in the best way. Residence in one common hall, under a wise and judicious head, gives students the opportunity for common study which is lost when they are scattered in lodgings, and liable to all the distractions which we know are often fatal; but the common influence of a College, where the students are gathered under one roof, under such guidance as I believe the authorities know to be possible, would be of value and importance to the students not to be measured by any simple form of words—(hear, hear). These are some of the suggestions which appear to me to make it desirable that the original Scheme of the Committee should be adopted in its entirety.

Mr. J. Lupton:—I should not like the vote to be taken without saying a few words. I should have been glad to accede to the suggestion of our friend, the Treasurer (Mr. Ainsworth), and to have at once adopted the Amendment of Mr. Thom if it had not been for the closing sentence, "No material alteration being introduced without the sanction of the

Trustees." I have ascertained from Mr. Thom that he means clearly by that that the Committee would have no power whatever, after this meeting of Trustees has passed this Amendment, of forming a residential establishment in London.

Mr. THOM:—That would be a material change.

Mr. LUPTON:—Yes, it would be a material change. Now, just let me point out to the Trustees that we have been debating this question since June, 1875. Next June it will be five years since we started upon this question. Year after year a Special Committee has been appointed, and reappointed, to report to you upon important questions connected with the College; and yet Mr. Thom has told us that this change is so important that it should not be adopted hurriedly at a meeting of this character. How can it be a hurried change? No doubt the special question of residence was only laid before you in the Report of last October, but the Trustees have had the printed report in their hands, and we should have gone into the question on the 30th October last had it not been that the discussion upon the first resolution occupied so long a time. We have all had abundance of time to consider all the points mentioned in the Report. I cannot see myself a very great difference in the earlier part of Mr. Thom's Amendment from the Scheme of the Committee. Mr. Thom made some rather strong remarks upon the work of the students, and with the observations made by some of the younger ministers in reply I heartily agree. I don't think the Committee intended to lay down any inflexible rule in any shape or way; and if, as Mr. Thom has instanced, some student should feel himself more at home in the cottage of a poor man, or in ministering to the sick, he would not be prevented from pursuing that good work. The Professors would not lay down a hard and fast rule as to how every hour of the Sunday should be spent by the students. We never thought of any such thing at all, only we wished to direct particular attention, in the largest and broadest spirit possible, to the practical work of the ministry in which the students ought to be trained. Then, Mr. Thom, has spoken of the central portion of the fourth clause in regard to extemporary speaking. I am a layman, labouring under the unfortunate difficulty of not being able to express myself as I should like. I don't want to find fault with the ministers of our body who do not preach extemporary sermons. I owe a great deal of the pleasure of my life to them; but at the same time I do feel that if some of our Manchester New College men had been taught extemporary speaking, so that they might have addressed from their pulpits large

congregations of laymen, they would have felt the wonderful power which they were able to exercise over their congregations to a much greater extent than in having, Sunday after Sunday, small congregations to which they were obliged to read. It was with that feeling that the Committee called the attention of the Trustees to the desirableness of extemporary speaking.

Mr. THOM :—I did not say a word against extemporary speaking. I simply spoke of unripe sermons.

Mr. LUPTON :—I am glad to receive that explanation. With regard to the question of residence, I should be glad to defer to Mr. Thom, but I feel very strongly upon it. I believe it is an important matter to the future of our College. I have felt it year after year since I have had the honour of a seat upon the Committee. Mr. Thom, speaking of the College while stationed at York, described the results as not very great and happy. Unfortunately, I was not connected with the College at that time, though I knew it well when its days were in York ; but I should come to the very opposite conclusion to that of Mr. Thom. Here and there there might have been unfortunate instances ; but when I think of the noble and great men, and especially of that great man at the very head of our College, and the many happy influences that were brought to bear through him, and have also heard our older laymen speak of the happy influences brought to bear upon them during their residence in York, and then think of these results, I cannot but come to the conclusion that the residence of the students there, instead of being a disadvantage, was an immense advantage both to the ministers and the laity of our body ; and I believe the same advantages would arise in the future provided you had a suitable man at the head of the proposed London residence. Mr. Solly referred to the last year or two of his life in the College, but that should not influence you in coming to any decision upon the question of residence. Mr. Solly was not then under the care of one of our Professors. There was not a single Professor at that time residing in the College. The Principal of University Hall had no connection whatever with the College, and had no personal influence with the Manchester New College students. I remember, years ago, hearing a late friend of mine, Mr. Mark Philips, say that something ought to be done to bring all the divinity students of Manchester New College within the walls of University Hall. I think it was at the time when Dr. Carpenter was at the head of that Hall. I said there were many reasons why that could not be done,—one being that the students could not afford it. Mr. Philips said, "Until we do that, we shall never gain that influence over

them that we as a College ought to have." I was sorry we could not work that out. I saw no possibility of doing it. The idea was therefore abandoned; but the gain would be very great indeed if we could find in London, or the suburbs, a house which would contain a number of our students, or the whole of them, and where they could be put under the influence of one of our Professors. Mr. Steinthal referred to another point—what he called the uncertain state of the College. On the 30th October, when you convened the whole of the Trustees to consider the great question as to whether you should go to Oxford or remain in London, there were present some 68 Trustees, and there was a majority of 34 to 17 in favour of remaining in London. I think that division was a sufficient intimation to the Trustees who were in favour of the Oxford Scheme that this question was definitely settled for years to come. I hope so. I am satisfied that if it was not thought to be definitely settled, the Trustees would have come here to-day in still larger numbers to signify their approval of the policy which you have adopted. I think we ought to be perfectly satisfied that for some years to come we shall remain where we are. Even if you should think proper, after the lapse of seven years, to re-open the question, there is no reason why we should not in the meantime place our students in residence, as the expense of a house would be very little. The expense, whatever it might be, ought not to prevent us from doing a great and good work, which I believe this would be. Some one asked a question as to the amount of income from our Yorkshire estate. I don't hesitate to say that it is not more than about £260 a-year at the outside, and the property is valued at some £12,000. or £13,000. Of course when we are pressed for any extra outlay there is an opportunity of raising it, and no doubt the Committee have been right in hitherto holding this property for any emergency that might happen. It is a kind of nest-egg, ready for any difficulty that might arise. We might build in London if we liked; but we need not build. We could take and rent suitable healthy premises, where we could place our students under the care of one of our Professors; and I believe that *that* influence would be of no ordinary character, and of which we have very little knowledge at present. I believe it would be a strong inducement for many more to come and join us if they felt that they could be under the care of such a Professor as some of us have in view. (Applause.) If we give up the undergraduate students—and I am not going to oppose that plan at all—we have still, in relation to this question of residence, the divinity students to deal with. We know that

nineteen or twenty is a most dangerous age for a young man to go to London, and it is at such an age that divinity students, in residence under the care and supervision of one of our Professors, would have the advantages that I have endeavoured to describe. (Applause.)

Mr. Worthington:—Would it not be better to put the question, whether the undergraduate students are to be retained or not, independently of these details?

Mr. Thom:—It has been repeatedly said that if the Amendment is put, it will re-appear as a substantive motion, and that every clause of it will be subject to consideration.

Mr. Dendy:—Will not only every clause of it, but every omitted clause of the other one, be open for debate?

The Chairman:—If Mr. Thom's Amendment is carried, I should take it that you could afterwards move, on the Amendment being put as the substantive motion, the distinct clauses of the other Scheme, the spirit of which has not been discussed and voted upon.

Mr. Thom:—Of course, if the Amendment is carried, you cannot add anything that is inconsistent with the wording of it. For instance, the Amendment declares that everything relating to "the discipline and life of the students" shall be left to the Committee. Of course a residential common home does relate to the discipline and life of the students; and if you carried the Amendment as a whole, you could not afterwards, in contradistinction to that, carry an express clause providing for a common residence, because that would be taking the question out of the hands of the Committee, where the Amendment wishes to leave it. It is not finally dealt with, but left in the hands of the Committee, subject to the sanction of the Trustees.

Mr. Dendy:—That is precisely what I wish to get at, but I don't yet see my way. With regard to the second and third clauses of the Amendment, I am entirely at one. With regard to the fourth, I see no objection but one, that it prevents our discussing points 5 and 6 of the original Scheme. In all other things it leaves matters as they were, in the hands of the Committee, working very well as they do now, but it effectually prevents us from considering 5 and 6, which many of us would like to consider. I would, therefore, suggest that if clause 4 could be left out of the Amendment, it would very much help us to know what to do. We could then consider 5 and 6 independently.

Mr. Steinthal:—I still think there is a misapprehension in the matter,

because if Mr. Thom's Amendment is carried, then, as I understand it, we are to take clause by clause. When we come to clause 4, to the matters relating to the course of study, discipline, and life of the students, we might very well put into that clause, if the Trustees so desired it, a clause which should express the opinion of the Trustees in favour of a common residence. It would be perfectly legitimate to put words to that effect in the clause.

Mr. DENDY:—Would it not be much the more simple thing to leave clause 4 out?

The CHAIRMAN:—The Resolution, which has been moved and seconded, is still before the meeting, and the four Resolutions of Mr. Thom are also before the meeting. I don't know that we can tamper with them in any way, unless there is some modification proposed, and Mr. Thom accepts it.

Mr. DENDY:—If we understand that we can bring back in substance, though not in words, No. 5, then I see no objection to vote for them.

Mr. THOM:—You certainly can by rejecting clause 4, when it comes before you as a substantive motion.

The CHAIRMAN then put the Amendment;—Eighteen Trustees voted for it, and six against.

On the Amendment being put as the substantive motion, Mr. THOM moved clause 2 as follows:—

"That Matriculation in the University of London be, as heretofore, the condition of entrance for Undergraduate Students, in the interval of time required to give practical effect to the recommendation in the last paragraph of page 5 of the Special Report of the Committee, namely, that while all its classes shall be open, as heretofore, to lay or professional Students, none shall be admitted on the foundation of Manchester New College, as Divinity Students in preparation for the Christian Ministry, except such as shall be qualified by a satisfactory Degree in Arts, or in special cases those who, being above the age of 21, shall have undergone the test of an equivalent examination."

Mr. STEINTHAL seconded the motion.

The votes were:—For the motion, 19; against, 3.

Mr. THOM proposed clause 3:—

"That such consequent changes as may be required in the system of scholarships, be determined from time to time by the Committee of Management; subject to the sanction of the Trustees."

Here the question referred to by Mr. Worthington will come in, that is to say, there may be some undergraduates still whom we should not like to preclude from the possibility of a theological course, and that therefore we may possibly, in some cases,—I don't say how many,—offer scholarships to

aid such students in cases of exceptional merit, and to be determined by very special examinations. Whether they relate to external scholarships for undergraduates, or scholarships for graduates and theological students, remains for the consideration of the Committee.

Mr. STEINTHAL:—In seconding this clause, I may point out that larger funds will be at the disposal of the Committee, to make external scholarships worth having, and to enable those who hold those scholarships to have a better chance of carrying on their education, in consequence of the docking of the undergraduate students, who would cease to pay fees to University College, and to have that burden of expense thrown upon the College for them.

Mr. POYNTING:—I move as an amendment that the words "subject to the sanction of the Trustees" be left out. Hitherto the regulation of the scholarships has always been under the control of the Committee, but you now propose to introduce fresh control.

Mr. DARBISHIRE:—No; the whole of the system is under the direction of the Trustees, and the Committee submit the choice of candidates, the number of scholarships, and their value. The Trustees have arranged the Scheme once for all; and if it is to be altered, it is to be altered by the Trustees. The Committee exercise simply an administrative function.

Mr. POYNTING:—Then I withdraw.

Mr. WORTHINGTON:—It was my intention to have proposed this amendment,—"That undergraduate external scholarships be offered, upon conditions to be fixed by the Committee in accordance with the existing regulations." I have two reasons for doing that. I go most heartily with all that Mr. Thom has said about committing a lad of fifteen or sixteen hurriedly to the profession of the Ministry; but I think there may be cases in which it may be clear, by the disposition of the youth, and various other circumstances, that he has a special call for the Ministry. From that age up to the time of taking his degree, a difficulty might occur which would preclude him from devoting himself to the profession for which he felt a prophetic calling; and if it were possible to give such a boy, when and wherever he might be found, the opportunity of pursuing his studies at home, at Owens College, at the Liverpool Institution, or at the Leeds College, or wherever it might be, up to the time of obtaining his degree, it would enable us to gain now and then a minister such as we should be sorry to miss. And moreover, I don't see why, when a young man has been at business up to eighteen or nineteen, and is willing to give up business

and enter as a graduate upon a theological course, I don't see why we should not give him a scholarship to do it, if he cannot himself afford the expense. At the same time I don't want these scholarships to be looked upon as eleemosynary gifts. I want them to be awarded for merit and attainments of a certain kind, but I think it should be in the power of the Committee to give them as I suggest. It should be looked upon that these external scholarships are not to be given hurriedly, but are to be made available whenever candidates show their fitness and attainments to take them. If Mr. Thom is willing to interpret the clause in that way, and if the Committee is willing to accept his interpretation, if the wording of the clause gives the Committee this power, then I shall not press the amendment.

Mr. THOM:—Clause No. 3 leaves Mr. Worthington's proposal at the discretion of the Committee, and Mr. Worthington's amendment does no more.

Mr. WORTHINGTON:—If it is provided for, I am quite satisfied.

Mr. THOM:—Do you mean to issue an order to the Committee, or leave it to their discretion as it is now?

Mr. WORTHINGTON:—I simply desire that that privilege shall not be effaced from the Report.

Mr. R. D. DARBISHIRE:—Practically, what would take place would be, that the Committee, who at their May meeting fix the amount of the foundation money for the Trustees' meeting in June, would, if it thought fit, recommend the Trustees to grant one or more additional external scholarships, and they would be granted. The Committee practically guides the judgment of the Trustees, but the Trustees discuss and pass the resolutions which are necessary to dispose of the College funds.

Mr. WORTHINGTON:—I understand that those words "scholarships to assist undergraduates," on page 15 of the Report, are practically retained. That being so, I am perfectly satisfied.

Clause 3 was then put, and adopted unanimously.

Mr. THOM:—I have now to move in place of 4, 5, and 6 clauses of the Committee's Scheme—

> "That all matters relating to the course of study and instruction, to the discipline and life of the students, and to whatever may contribute to the cultivation of the personal gifts and graces of a Minister of Religion, whether for practical endeavours in the world, or for special Pastoral relations, be at all times subjects for the careful consideration of the Committee in conference and co-operation with the Professors,—no material alteration of the curriculum being introduced without the sanction of the Trustees."

I ought in candour to say that the object of that clause is this: It is to discourage taking out of the hands of the Committee anything affecting the discipline and the common residence of the students—taking it out of the hands of the Committee and disposing of it in an authoritative and final manner by a vote of the Trustees here present. It does not determine anything, whether it shall be desirable or not that there should be a common residence. It only says that is to be left to the full consideration of the Committee in conference with the Professors, and subject to the control of the Trustees,—that we are not here by an act of ours to legislate upon that matter.

The Rev. S. A. Steinthal:—I beg to second the proposition, and at the same time to make this one additional remark. I think we must not go away with the idea that the Special Committee have for the last five years been considering the question of a common residence. It is a question which has only sprung up at the very conclusion of our deliberations, and I don't think the Committee have yet so thoroughly thought out all the details as to render it at all desirable for us to express a decided opinion, one way or the other, at the present meeting. Therefore, I think it very desirable that we should leave the question for further consideration, and not come to any definite conclusion to-day.

The Rev. E. M. Geldart: It seems to me that the second clause of Mr. Thom's Amendment having been passed, the fourth has become marvellously simplified, especially that portion which relates to the question of the residence of the students under a common roof. It now appears that after the lapse of a certain period, you will have in connection with Manchester New College, so long as it remains in London, students who, for the most part,—I might almost say exclusively,—have graduated at one or other of our national universities. Now, in what light does the question of a residence under a common roof, and under that kind of domestic supervision which has been spoken of appear? Let us consider the case, for a moment, of a young man who has graduated, say at Oxford or Cambridge. Let us suppose that he goes to college at the age of nineteen. He won't probably go much younger. He is, then, still a boy; but during his residence at Oxford, he passes the Rubicon. He transcends the limit which divides boyhood from manhood. He is at the very period of life when that great event takes place; not only so, but his whole course of residence at Oxford is so arranged as to accustom him to a gradual relaxation of that supervision proper to childhood and youth, and to the enjoy-

ment of that perfect independence which is proper and becoming to maturity and manhood. For the first three years of his undergraduate life, at Oxford, he is in collegiate residence, under a certain amount of supervision; but, even at that time, at that comparatively early period, by no means under that close supervision, that constantly personal contact, that "taking of every meal together in common," that "putting the food into his mouth," which Mr. Thom has so admirably satirised. During that three years' residence in the college, while he will take one of his meals in common with the rest of his fellow-collegians, he is allowed, under all circumstances, unless he prefers company, to take his breakfast and supper alone; and "put his own food into his own mouth," in the most literal sense of those words—(laughter). Even at that time, just contrast the difference of, say nine or ten students, with the head of the college, with their personal supervisor, or superintendent, sitting at the top of their table, listening to every word they may say, and joining in the conversation, and the case of young men dining in hall at college,—two or three or four hundred together,—with the dons, the denizens of Olympus, raised above them on a dais, and, like the gods of Lucretius, troubling themselves very little about what is taking place below—(laughter). You see, even during the time when they are most distinctly regarded as under proctorial supervision and discipline, yet how far greater an amount of independence they are already accustomed to as compared with what they would have to submit to if they were to be under a common roof, some ten or a dozen together, in London, according to the proposed Scheme of the Committee. Then, after they have been three years in that condition, they go into lodgings, where, of course, personal supervision is still further relaxed; and as soon as they have taken their degree, of course they become, to all intents and purposes, in their own feeling and opinion at any rate, men. Does any sane person imagine it possible, that young men having undergone that gradual transformation from the chrysalis to the imago, at one of our national universities, should after that go to London for the sake of the theological training, excellent as it is, that Manchester New College can afford, and submit to the kind of monastic or cloistered residence which has been more than half recommended by the Committee? It seems to me that, were it not for the solemnity of the issues involved, and the seriousness of the subject under discussion, the mere reference to such a state of things could do nothing but provoke laughter. As Mr. Thom has most pointedly and rightly observed, those other questions had very much better be left to

the discretion, to the management, and control of the College authorities as at present constituted, than that we should pass any kind of ordinance or direction concerning them. Mr. Solly, in some measure, and Mr. Worthington also, spoke in a feeling and instructive manner in regard to the difficult position in which a young minister sometimes finds himself placed, when, for the first time, he is perhaps called to the sick bed; and, of course, everybody who has entered on the office of a minister of religion has passed through similar experience. But let us remember that a curate of the Church of England, for instance, in the vast majority of cases—not, of course, that I am holding him up as a model of what one ought to be—(laughter)—still he is, after all, an accepted national standard of religious administration, and is always placed in those circumstances—generally, unless he has been to a training college,—without any practical preparation whatever. A theoretical preparation he may or may not have received, but lectures on pastoral theology at Oxford and other places are all that he has to guide him. In all such cases that which we most desire—that which we so often miss, that which is so hard to compass even as things are, and that which it would be a thousand fold more hard to compass if we were to lay down any stereotyped system of methodical training for pastoral work—is to do and to say what is natural under the circumstances. How lamentable—how pitiable it often is—to hear, both in the pulpit and by the bed side, a stereotyped conventional repetition of phrases which are so alike in their terminology—too much of what has been said before. I say, that in the training of our future ministers, this is the very thing that we ought to obviate. Don't let us, then, by any vote of the Trustees, pass a resolution which, as a distinct ordinance and command of this body, will tend to perpetuate the very evil which I think is one of the greatest evils under which, not only the rising generation, but almost all our ministers, past and present, have laboured. With these few remarks I wish to add my hearty support to this last clause of the Amendment; and I will only append to that a very cordial wish for Mr. Lupton's long life. He said he hoped the College would remain in its present position undisturbed, as long, at any rate, as he was spared. I cannot reciprocate that in the same terms. I can only say, I wish for Mr. Lupton a very much longer life than I wish Manchester New College to continue in the metropolis—(applause).

Mr. Lupton:—I rise to move a slight amendment on Mr. Thom's resolution, a large part of which I accept quite willingly. I am quite willing to forego clause 4 in the Special Report, and I accept what Mr.

Thom proposes up to the word "Professors." I would leave out the last line and a-half, and add a recommendation that the Committee should prepare, as early as possible, for the carrying out of clause 5 of the Committee's Report:—"That arrangements be made for gathering all the students under one roof, where they may be boarded and lodged under efficient superintendence." After the remarks I have made on that question, I will not now go into it at any great length; but I did intend when speaking to have quoted from the Report which has been so ably drawn up. There is one clause in that Report which I should just like to call your attention to. On page 7, of that Report, appears the following:—

> "Some of the Committee are of opinion that the London life of the students, as at present organized, is not favourable to the successful pursuit of the object for which they are brought together. Scattered in lodgings which, from the pecuniary necessities of the case, are not of the best kind, they are too much left to themselves, both as to the formation of habits of work, and as to indulgence in the various intellectual dissipations offered by a large city; while at the same time they have no opportunity of entering into good private society except such as their own personal connexions may provide. The College course of some students might have been less unsuccessful than it was, if a steadier supervision over their habits and ways of work had been exercised than is possible under the lodging system. Should it, therefore, be decided to keep the College in London, the question of bringing the students under one roof, and giving them at once the restraints and the advantages of a common life might be considered;—a measure which might have the effect of raising the tone of feeling among the students, not only by placing them under wise and kindly oversight, but by affording the stronger a better opportunity of influencing the weaker men."

These words are put so strongly that I need not add one word to the lengthy remarks I made before. I move the amendment on Mr. Thom's resolution.

Mr. Rawson seconded the amendment.

Mr. Dowson:—May I ask why you omit clause 6 from your recommendation?

Mr. Lupton:—I do not wish at all to forego clause 6,—"That accommodation for lay students be offered by the College in the new premises, and they be encouraged to attend the College lectures." I shall propose, therefore, that clauses 5 and 6 be added after the word "Professors." I should be delighted if we could induce the laymen of our body to join our classes.

Mr. Thom:—The mover and seconder of the amendment do not seem to perceive that what they propose as an addition to clause 4, is not consistent with that part of clause 4 which they wish to pass. Clause 4 leaves

to the Committee everything that is connected with the discipline and life of the students. Of course their training and their residence are matters that affect their discipline and life. You cannot carry that, and then add a direct instruction to the Committee that this is not to be in their power. The paragraph—"That arrangements be made for gathering all the students under one roof, &c.," is a matter which clause 4 leaves in the hands of the Committee. The only material point in which the amendment differs from the Scheme is clause 4, and if you mean to retain clauses 5 and 6 of the original Scheme, it would have been far better for you to have rejected the Amendment and to have carried the Scheme of the Committee as a whole. It is only as it affects clause 5 and clause 6, that there is any material difference between the Scheme and the Amendment. The reason why the Committee did not give immediate effect to the consensus of opinion that we ought to sever from all connection with undergraduate students was this, that seeing it was not practicable at present to remove our College to one of the University seats, they wished to conciliate the opposition against its remaining in London by uniting the attendance of lay students, and holding out that hope as long as they could; but clause 2 of the Amendment which we have already passed, leaves it entirely open to lay students to attend all our classes as they do at present, but it is vain to expect that we should bring lay students into any immediate and close domestic connection with our theological students. It is entirely an idle dream, which I believe has been utterly abandoned. The whole object of clause 4 is against an enforced training and against an enforced common residence, but you have lost your time for introducing that. You ought to have carried the original Scheme of the Committee as a whole.

Mr. Worthington:—I don't quite see Mr. Thom's point. It is either a declaration of existing law, or the introduction of a new law; and if it is the latter it ought to have full consideration. I should like to move, as an amendment, that the last clause of clause 4 of the Scheme, be added—"That the practical aspects of the Christian Ministry, form the subject of a course of lectures to be given to the students in the last year of their theological course." I should like to have some definite understanding that that will be carried out.

Mr. Dendy:—I should like to say a few words in favour of the amendment. Having gone through the divinity course myself, I can speak somewhat of the experience of living in College life under one roof. I was one of those who lived in lodgings, and a dreary time it was, though I believe

that the lady with whom I lived was one of the most pleasant and desirable that one could possibly live with;—yet I did feel that I was very much out of all society, and as a student of the College I had no right or claim to anything whatever. Our life then was not so free as it is supposed to be. We were under pretty strict supervision. We were regularly reported upon as to the hours we came in every night, and how we spent our time, and I don't think that the supervision that would take place in a Collegiate establishment, by living under one roof, would be any stricter than that which we as theological students underwent, and it certainly would come under a very much pleasanter form. But the practical point, after all, is this. I think most of us would agree with the amendment if we could leave out the few words—"to the discipline and life of the students." Then it would not be inconsistent with the recommendation that arrangements be made for gathering divinity students under one roof. If that alteration is accepted, I shall be most happy to support the amendment.

Mr. Lupton:—I shall have no objection to leave out those words.

Mr. Dendy:—With that understanding I will heartily support the proposal.

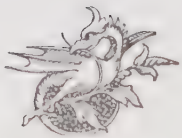
Mr. W. A. Darbishire:—It seems to me the position of the Committee is this: they are taking a perfectly new departure in the management of Manchester New College by passing the resolution No. 2. I think, therefore, it would be most undesirable that the Trustees should proceed, by an amendment upon No. 4, to hamper the power of the Committee in working out that Scheme to the best of their ability. I think, if the whole of No. 4 is read, it will be found that no material alteration could be introduced without the sanction of the Trustees. I believe that our duty now is to leave the Committee as free as possible to carry out the spirit of these resolutions to the best of their judgment.

The Rev. F. H. Jones: This has been several times spoken of somewhat erroneously as a matter which has been under the consideration of the Committee since 1875. Not only has the subject been brought quite lately under the consideration of the Committee, but I am quite convinced that the whole aspect of the question of residence will at least require reconsideration as soon as the undergraduates are shut out. (Hear, hear.) One of the great advantages would be, that it would bring undergraduates in closer connection with the graduates, and the whole of that advantage is lost at once by our accepting this alteration. With regard to the residence under the head of the College, I venture to say that a great deal of the

influence would be actually lost by constant residence in the same house with any of the Professors of the College. We know that now every meal that is taken with any of the Professors is looked upon as a privilege; but if all students were compelled to take all their meals under the eye of a Professor, that influence would at once cease, because it would be a compulsory thing instead of a special privilege.

For Mr. LUPTON's amendment, there were 8 votes; against, 15. The amendment was therefore lost; and clause 4 was carried, 13 voting for, and 5 against.

The Meeting concluded with a vote of thanks to the President.



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